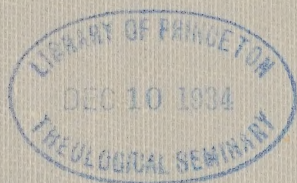


# THE DAY

R. H. MARTIN, D. D.

BV  
110  
.M36  
1933



BV 110 .M36 1933  
Martin, R. H. 1872-1958.  
The day













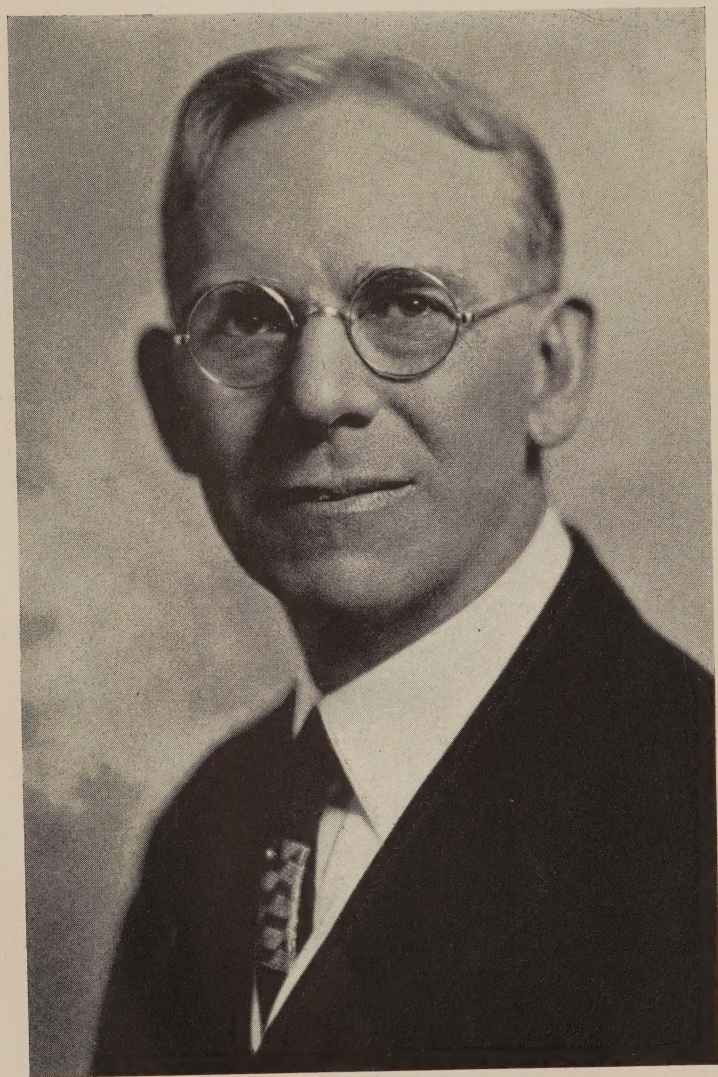
THE DAY

R. H. MARTIN, D. D.










RH Martin





# THE DAY

A Manual on the Christian Sabbath

---

By R. H. MARTIN, D. D.

With an introduction by the  
REV. JOSEPH R. SIZOO, D. D., Pastor  
New York Avenue Presbyterian  
Church, Washington, D. C.

Office of  
The National Reform Association  
209 Ninth Street, Pittsburgh, Pa.

1933

Copyright, September, 1933

by

R. H. MARTIN, D. D.

Dedicated to

JOHN W. ALEXANDER

whose devotion to the cause of  
Christian Civil Government has been an  
inspiration to the author and  
whose generosity has  
made possible the  
publication of  
"The Day"





## INTRODUCTION

This book is not meant to entertain, but to inform and to challenge. The casual reader of rather slovenly literature will have no interest in this book. But those who believe in religious values and in a spiritual basis for life will not only find here a challenging statement of one of these spiritual values, but an apologetic of their belief.

There is breath-taking need in this generation for a restatement of the place of the Christian Sabbath. We are reemphasizing fundamental doctrines of theology but it has not occurred to many to restate the doctrine of the Christian Sabbath. Indeed, in the present day tendency of divorcing the discussion of religion from the practice of piety, we are apt to evade and avoid the claims of the Christian Sabbath. Yet without the Sabbath, spiritual values cannot be maintained and the religious basis of life is forfeited.

To those who would rethink the importance and place of the Christian Sabbath Dr. Martin has made a notable contribution. It is a text-book of what

the Christian Sabbath means and requires. It is also an apologetic and manual of the Sabbath.

What counts for so much in this treatise is the fact that Dr. Martin has lived what he has written. He is a good soldier of Jesus Christ. He has helped this generation to keep its face to the stars. It is not an easy task to which he has committed himself, but leaders such as he may well be called the guardians of the oases of the spirit, keepers of the pathway to the stars.

JOSEPH R. SIZOO.

Washington, D. C.  
September 1, 1933.



## PREFACE

American faces the peril of losing the Christian Sabbath. The holy day of our fathers is fast becoming a day for secular business and amusements, and little is being done to save it.

The conditions we face regarding the Sabbath are not accidental. Within the past half century vast changes have taken place in the character of our population and in our way of living that have militated against a high standard of Sabbath keeping. More recently, powerful commercial amusement interests have been at work breaking down our Sabbath Laws. Most of all, the Church, whose very life is at stake in maintaining the Sabbath, has done little to meet the situation. She seems unaware of the danger and has failed to challenge the opposing forces. Nor has she given herself to instilling in the hearts of the people true ideals of Sabbath keeping and an appreciation of the values of the day.

These facts were borne in upon the writer with great force during the period he was Director of Sabbath Observance of the Presbyterian Church, U. S. A., working under its Board of Christian Education. These years were spent in research, in speaking, and in travelling throughout the United States studying the Sabbath situation first-hand. He came into direct contact with representatives of the amusement interests referred to above and learned of their objectives and methods. He also learned the attitude toward the Sabbath of political leaders in Congress and Legislatures. He was in constant contact with church leaders and was amazed to find how little attention they were giving this subject. He found that pastors, with rare exceptions, were not preaching on it; that the Sabbath had scarcely any place in the educational program of the Church.

The conviction grew upon the writer that the most imperative need in meeting the situation was a Manual on the Christian Sabbath—a book that would provide within brief compass such information and arguments as are presented in “The Day”. While there are many books on the general subject of the Sabbath no

book has been written within a generation on the Sabbath situation in the United States. Many persons earnestly desirous of helping to save the Sabbath to America expressed to him the great need of a book of this character. He determined that unless some one else met this need he would undertake to do so. No one else has. Hence "The Day".

In this book we have endeavored to provide up-to-date information on the Sabbath situation in our country and facts and arguments in meeting it; to awaken the Church to her responsibility to maintain the Sabbath; to help those who wish to rethink the place and importance of the Sabbath in its relation to the spiritual life of our people and nation; and to furnish an apologetic for those who believe in the Bible standards of Sabbath keeping and who want to help in upholding these standards.

The author has no apology to make for the frequent use of the term Sabbath. He was brought up to use it, likes it, and believes it to be a suitable name for our day of rest and worship.

Space will not permit mention of the many sources upon which the writer has drawn in preparing "The Day". However, he feels that he must acknowledge his indebtedness to "Sabbath Laws in the United States" by the late Dr. R. C. Wylie, LL.D., published in 1905, and to "The Sabbath of the Bible" by Rev. S. H. Nesbit, D.D., published in 1891.

He expresses his grateful appreciation and thanks also for help to Rev. C. A. Dodds, his college class-mate, to Mrs. Lelia Campbell Taggart, formerly his co-laborer in Geneva College, and to Marion Wiegel, his secretary.

R. H. MARTIN.

Beaver Falls, Pa., September, 1933.

# TABLE OF CONTENTS

INTRODUCTION

PREFACE

CHAPTER	PAGE
I The Sabbath as an Institution .....	I
II America's Debt to the Christian Sabbath .....	15
III Our Civil Sabbath Laws .....	27
IV The Basis of Our Sabbath Laws .....	47
V The Sabbath and Our Courts .....	59
VI Commercialized Amusements and the Sabbath .....	71
VII Seventh Day Adventist Opposition .....	91
VIII Defending Our Sabbath Laws Against Attack .....	107
IX Enforcement of Sabbath Laws .....	115
X The Sabbath a Holy Day or Holiday in America ....	123
XI The Sabbath Twentieth Century America Needs ....	135
XII The Church and the Sabbath .....	143
XIII The Sabbath and Democracy .....	159
XIV Jesus and the Sabbath .....	169
XV Choice Sayings Regarding the Sabbath .....	179

## MAPS

General Character of Sabbath Laws in U. S. ....	33
Sabbath Laws in Relation to Sunday Movies .....	79
Sabbath Laws in Relation to Sunday Baseball .....	83
Percentage of Population Enrolled in Sabbath Schools, by States .....	137





## CHAPTER I

### THE SABBATH AS AN INSTITUTION

For its value in meeting fundamental needs of the individual and of society the Sabbath deserves to be classed with the family, the church, and the state.

It is a Day—the Sabbath Day, Sunday, the Lord's Day—but it is more. Like the family, church, and state it is an institution, vitally related to the welfare of society.

Many think of it as an ecclesiastical institution originating with a designing priesthood, its purpose being to aid the church. But the Sabbath was here before the church and ministers as truly to other institutions of society. It is a civil as well as an ecclesiastical institution, contributing to the strength and happiness of the nation. It is also an institution vitally related to the welfare of the home. Wherever revered and properly observed it protects, strengthens, and ennobles family life.

Its origin dates back to the dawn of human history. It was here before either church or state, as early as that primitive institution of society, the family. In its beginning it is coeval with the race and, in the thought and plan of God, coextensive with mankind.

Its purposes are to provide rest for man's body and worship and religious education for his spirit. The Sabbath is an institution of rest. The Hebrew word for Sabbath means "rest." It is also an institution of religion. The rest of the Sabbath is not idleness. On this day secular activities give place to the activities that have to do with the culture of the soul. The rest day is the holy day, the day preempted for religious uses. The Sabbath has its deepest roots in religion.

#### *Biblical Basis*

The Sabbath has its basis in revelation and in nature.

We will discuss its Biblical basis first. Had there been no Sabbath in the world until man discovered from nature the

law of a seventh-day rest after six days labor, this institution would have appeared only recently, if at all. Proudhon, the French socialist and enemy of Christianity of the last century, brought to light and emphasized this great truth of the natural basis of the Sabbath. But the Sabbath was here long before as an institution supernaturally revealed and divinely bestowed upon mankind.

There is abundant testimony in the Scriptures in support of this institution. In a very valuable book, "The Sabbath of the Bible," the writer has compiled all the Biblical passages in which the word "Sabbath" occurs. The Hebrew word for Sabbath occurs in twenty books of the Old Testament and one hundred fifty times. The Greek word "Sabbaton" is used seventy times in the New Testament; all of which except thirteen are in the Gospels. Space permits reference to only a few of these in which are laid, broad and deep, the Biblical basis of the Sabbath.

### *The Sabbath of Creation*

The first is in Genesis 2:2-3 where the creation Sabbath is brought before us. "And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." This passage pictures God as a Sabbath-keeper. It is a graphic view, a pictorial presentation of God at the completion of his work of creation.

Four things appear in this portrait. "He rested." He is portrayed as following two lines of action. He carried forward the work of creation. When it was completed, he rested. Work and rest are alike predicated of him. He kept Sabbath when creation stood complete. This remarkable fact stands out in this Bible portrait of God. Whether God rested because he needed rest, or merely as an example for man is perhaps a question too deep for us to enter upon. Nevertheless, we

venture the following: "What God does as an example for man has its basis both in the nature of God and of man." If this be true, the ultimate basis for Sabbath observance is found in the nature of God. Certainly God did not need rest in the sense of entire cessation from activity—idleness. Nor was his Sabbath rest of this character. He ceased from creation-work but not from all work. His rest was a change of activity. He rested on "the seventh day." This graphic view of God in creation-work and Sabbath-rest gives a picture of six work-days followed by one rest-day, rather six work-periods followed by one rest period. God's time periods are very much longer than man's. As his work days were much longer than ours so his rest day, his Sabbath, is very much longer than ours. It began when world-making stood complete and has not yet reached its evening. Nevertheless the recurrence of work and rest, six periods for work followed by a seventh period for rest, are here and stand out clearly in the Divine portrait.

God *blessed* the seventh day. He pronounced the work of the six work days "good." But the seventh day, his rest day, he enriched with the Divine blessing. His blessing makes it a day select and privileged, lifts it above its fellows, giving it an elevation that overlooks the whole vale of time.

God *sanctified* the seventh day. He separated it from common and set it apart for holy uses. He made it the holy of holies in the temple of days. He rested from creation-work and is still resting. His Sabbath is not spent in idleness, but in works of necessity and mercy, in upholding and governing his creation and in carrying forward his gracious work of redeeming man. "My Father worketh hitherto and I work," Jesus said in his controversy with the Pharisees over this Sabbath question, where the point at issue was the healing of the sick on the Sabbath.

This portrait of God as a Sabbath-keeper, standing at the portal of revelation has these four elements: rest, a septenary rest, a blessed rest, a holy rest. As a Biblical basis for Sabbath

keeping we have first of all the example of God and, by implication, his appointment of the Day for man.

*The Sabbath of the Decalogue*

It is to the Fourth Commandment we turn when we want to establish the foundations of the Sabbath in the Word of God. The text of this commandment is found in Exodus 20:8-11: "Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work . . . . . wherefore the Lord blessed the Sabbath Day and hallowed it." This is the Sabbath of the Decalogue. The Sabbath of Creation is the day on its Godward side; the Sabbath of the Decalogue is the day on its manward side. The Sabbath for man is the counterpart of the Sabbath for God.

The Fourth Commandment presents a photograph, a graphic picture of man in his relation to the Sabbath. It presents man resting and worshipping on the Sabbath.

To him the Commandment forbids Sabbath work. "In it thou shalt not do any work." The Commandment commands rest. Rest is of the substance of Sabbath keeping. The Sabbath is God's antidote to the curse of ceaseless, unending toil, his guarantee of rest to man. The Fourth Commandment is among the highest manifestations of God's friendship for the laboring man. The Commandment prescribes for man a *seventh day rest*. It is after six days of labor, six days spent in doing his own work, that he is to rest. Here, as in Genesis, we have the septenary division of time, six days for work followed by one day for rest. There is nothing in the Fourth Commandment requiring that this rest day shall be the seventh day of the week. It is the seventh day *after six days' labor* that man is to keep as the Sabbath. The day of the week on which the Sabbath is observed is not of the essence of Sabbath-keeping. The wording of the Fourth Commandment leaves the way open for changing the day of the week on which the Sabbath is to be observed. The Commandment appoints the Sabbath to be a *blessed day*. "The Lord blessed the Sabbath



Day." Observed as he requires, the day will bring to man the richest blessings of life. God will make it above all the other days, a day for the special manifestation of himself and the bestowal of his choicest blessings on mankind.

The Commandment requires man to keep this rest day *holy*. "Keep it holy." To keep it holy is to use it for sacred purposes—for worship, religious instruction, spiritual meditation. For man the rest of the Sabbath is not idleness. The work forbidden is "thy work." Secular labor and pleasures are to be kept out of the day not merely to give man physical rest but that the day may be filled with spiritual work that ministers to man's soul. The command to observe the Sabbath Day as a holy day is as binding as the command to observe it as a rest day. This is the Sabbath of the Decalogue. It is a day appointed to man for rest, for septenary rest, a blessed rest, a holy rest.

### *The Creation and Decalogue Sabbath*

Is there not a manifest relation between the Sabbath of the Decalogue and the Sabbath of Creation? They have the same four essential elements. Is it not evident that the former rests back upon the later? That the Fourth Commandment is not the establishing of a new institution but the reestablishing by expressed command, of an institution already in the world that had fallen into disuse? And is there not evidence in the correspondence noted above that this institution dates back to the Creation Sabbath where its origin is found in the example of God's resting when his creation-work was finished? How can we doubt this in the light of the reason given in the Fourth Commandment for man's observance of the Day—"for in six days the Lord made Heaven and Earth . . . and rested the seventh day."

It is often said that this Commandment—some say the entire Decalogue—was given to the Jews and is binding on them alone. It is true these Commandments are addressed to the Jews and couched in language peculiar to them. But they



were given the Jew as a representative man, and the duties of the Israelite toward God and man here summarily expressed are just the fundamental duties owed to God and man, by every man. This is all but universally recognized, as the Decalogue appears to this day in the civil and religious laws of society the world over. But there are those who readily accept the binding obligation of the other precepts of the Decalogue upon all men everywhere but deny this binding obligation of the Fourth Commandment. It is different they say—Jewish, ceremonial, civil—while the others are moral. How then came it to find a place among these essentially different commandments? Why found here rather than with the ceremonial and civil statutes of the Jews? “*Noscitur a sociis*”—“It is known by its allies.” As the Fourth Commandment’s associates are binding on all men everywhere and for all time, so is it. It was written with the finger of God on tablets of stone, as were they, and is found at the very heart of the Decalogue.

### *The Sabbath Before Sinai*

The Commandment calls on Israel to keep in mind an old commandment that had been in the world long before. “*Remember the Sabbath Day.*” Its form points not to the ordaining of a new day but to the sanctioning of an old one. The reason the commandment assigns for keeping the day—the Divine example of six days’ work and one day’s rest—disproves its Jewish and temporary character. God’s resting on the Sabbath imposes on all men everywhere the same obligation to rest that it imposes upon the Jews. There is a reason for the presence of the Fourth Commandment in the Decalogue which will appeal to the common sense of every thoughtful man. This Commandment is necessary to the knowledge and observance of the other precepts of the Decalogue. The Fourth Commandment has well been called “the keystone of the arch of the Ten Commandments.” Religiously observed, man will on this day worship God and study his commandments. Thus it establishes that relationship to God and knowl-

edge of his law which are essential to the keeping of all God's commandments.

This Commandment "is a great moral means to all the moral and spiritual ends for which man has been created and redeemed. It stands in the midst of the moral law of the Decalogue, every Commandment calling for its presence. Not a single part of moral duty can afford to lose the services of this blessed day. Wickedness sees in it the key position by the taking of which it may hope to sweep the whole field. It is needed for the victory of truth and righteousness in the earth."

### *The Sabbath of Our Lord*

What was the attitude of our Lord toward this institution? Here we come to the crux of this whole matter of Sabbath-keeping, because, as Christians, we accept as final the authority of Jesus on this as on all other matters concerning which he spoke. Did he, "The Lord of the Sabbath," place the stamp of his approval upon this institution as it came through the ages from Eden to Sinai and Sinai to his own times, or did he set it aside? If he did not set it aside, did he make changes in it? And, if so, what were they? These are questions that go to the very heart of Sabbath keeping. In the chapter on Jesus and the Sabbath we answer these questions at length; here only in part and very briefly.

The Gospels present a portrait of our Lord as a Sabbath-keeper—a graphic view, in fact, several views of him in relation to this institution. Jesus is presented in the Gospels as "the Lord of the Sabbath." Thus he asserts his supremacy over this institution; his right to do with it as he wills; to say what shall be done and what shall not be done; and to make any needed readjustments in the day.

How does the Bible present Jesus in relation to the Sabbath of the Decalogue? What Jesus thought of the Ten Commandments we can learn from his dealing with the rich, young ruler. "What shall I do to inherit eternal life," he demanded of Jesus, to which our Lord replied, "Thou knowest the com-

mandments. If thou wouldst enter into life, keep the Commandments." What Commandments? The well known Commandments which everyone in Israel knew—"thou knowest the Commandments." That no mistake might be made as to his meaning, our Lord goes on to enumerate a number of the Ten Commandments—"Thou shalt not kill, steal, bear false witness." So little did Jesus imagine that these Commandments were of local and temporary obligation that he preached them as the law of the universal and eternal Kingdom he came to establish.

Still further he declares that his mission as regards the law was not to abrogate it but "to fulfill it." That is, to develop it to its full reach and power. "No jot or tittle of the law shall pass away till all be fulfilled," he declares. And to remove all doubt about the law including the Ten Commandments, at once he proceeds to an interpretation of the Sixth and Seventh Commandments which instead of abrogating them, gives them a far broader and deeper interpretation than they had under the old dispensation. Under his interpretation these Commandments are enriched and increased in beauty and splendor. And among these stands this Fourth Commandment requiring the keeping of one day in seven as a day of rest and worship.

To this it is objected that while Jesus did place the stamp of his approval on these other Commandments of the Decalogue and gave them a higher interpretation, he did not do so with the Fourth Commandment. From this it is argued he meant it to be superseded. The argument is without foundation. It is true Jesus gave no such formal interpretation to the Fourth Commandment as he gave to the Sixth and Seventh in the Sermon on the Mount, but we have what is even better. We have the interpretation of his life and also some half dozen brief sayings of his regarding the Sabbath which are just as illuminating as his formal interpretation of the Sixth and Seventh Commandments. And these abundantly prove that he did not set aside the fundamental Sabbath law as contained

in the Fourth Commandment but confirmed it and gave it a fuller content.

In the Gospels he is presented in relation to the Sabbath as observed among the Jews of his day. The Pharisees had perverted the true Sabbath of God. They had hedged its observance about with an almost infinite number of petty rules and prohibitions which obscured the real purpose of the day, destroyed the spirit of Sabbath keeping, shut out beneficent ends the day was designed to serve, and made the Jews slaves to Sabbath keeping. The Lord of the Sabbath swept all these aside so that he might restore to the people the true Sabbath of God. Once there came into the possession of a man who knew pictures a third-rate portrait of the Virgin Mary. Carefully examining the picture he discovered underneath the outer covering another picture, the original portrait. Beginning carefully now here and now there, he removed this outer hindering color and at last disclosed the real picture on the canvas—a majestic portrait of our Lord himself, inestimably precious. So Jesus lifted from the Sabbath as observed by the Jews of his day the petty, punctilious, slavery-inducing rules and regulations with which they had buried it and disclosed again to mankind the kind, benignant face of the Sabbath as God gave it.

### *Sabbath Doings and Sayings of Jesus*

The Gospels portray Jesus' high regard for the Sabbath by telling us how he spent his Sabbaths. Always he gave the first place to worship and religious instruction. We read that he went into the Synagogue on the Sabbath day *as his custom was* and stood up for to read. He ministered to the sick and suffering, performing miracles of healing on the Sabbath, by act as by word declaring "it is lawful to do good on the Sabbath." He spent part of the day in social fellowship with others, accepting an invitation to dine in the home of a Pharisee on the Sabbath; but the conversation was about the things of the spirit for on this occasion he spoke two of his matchless

parables. By what Jesus said about the Sabbath as well as by what he did, the Gospels portray Jesus' high regard for the Day. His great saying, "The Sabbath was made for man," basing this institution upon the fundamental needs of man *as man*, lifts it out of any special relationship it may have sustained to the Jews, and declares it to be in all its essential elements a universal and perpetual institution.

### *Change of the Day*

Not by anything he said but by what he did, the Gospels present Jesus as changing the day of the observance of the Sabbath from the seventh to the first day of the week. Up until this time the Sabbath in addition to being a day of rest and worship had been a memorial of God's completed work of Creation. Jesus was about to complete an even greater work in providing redemption for mankind. His death completed it, and his resurrection was God's seal of its acceptance. This greater work needed a memorial that it also might be brought to the attention of man once each week. Jesus provided it in this same institution by transferring its observance to the first day of the week. By rising from the dead on the first day, by appearing to his disciples after his resurrection not on the seventh day but on the first day of the week, and by leading the apostles by the guidance of his Spirit to observe the first day as the Sabbath, or Lord's Day, Jesus made this change and with this added enrichment transmitted it to the generations to come.

Thus the Gospels present photographs of our Lord in his relation to the Sabbath which in no wise despoil the fundamental Sabbath law of the old dispensation of any of its authority or rob it of any of its glory. Instead they place the stamp of our Lord's approval upon this Commandment and give it a deeper and more spiritual interpretation.

### *Basis in Nature*

There is another basis for this institution which will make



its appeal to all men regardless of whether they believe the Scriptures or not. The Sabbath is founded in nature—in our human nature, and in the constitution of the physical world.

In one of the great steel plants of Pittsburgh during the World War they were making bells for typewriters. They ran the ingots of fine steel through the great rolls time after time to get them to the proper thickness for making the little bells. Then they hurriedly completed the process. But when they tested the bells, they would not ring. They gave forth a dull, metallic sound. They called in an expert to tell them what was wrong. He could not solve the mystery. More steel was run through the rolls but with no better results. Large quantities of precious steel were being wasted. Then another expert was brought in who did discover the cause. He told them that when they had run the steel through the great presses, which caused intense activity of the molecules of steel, immediately, without giving these molecules time to rest, to quiet down and get back to their normal relation to each other, they had rushed the process on to its completion. This caused the metallic sound. After you have run the steel through the rolls, he said, let it have time to rest before you complete the process. They did so, and the little bells rang out with a clear, resonant sound. God has written into the structure of the inanimate, physical world the law of rest following recurring periods of activity. God mixed the Sabbath into the very stuff of which he made the world.

### *Sabbath Meets Man's Need*

But the Sabbath was ordained specially to meet the needs of man. Long before God wrote the Sabbath law on tablets of stone at Sinai, he wrote it in the everlasting necessities of human nature. Having created man as he did, he had to give him a Sabbath. His very nature demanded it. Man's body requires the weekly day of rest. This marvelous instrument of man's body was made for work but not for continuous, unending work. Following the work of the day it must have

the rest of the night. Following the work of six days it must have the seventh day for rest. The man who has kept the Sabbath as a rest day rises on Monday morning with his vitality at high tide. He works on Monday; it falls. He rests on Monday night, and it rises but not quite to the point at which it stood on Monday morning. He keeps up this working during the day and resting at night throughout the week. When Saturday comes his vitality is at low ebb. If the Sabbath with its release from toil is spent right, then this man rises on Monday morning with his physical vitality again at high tide. This is what the Sabbath does for man's body. Man is a seven day clock. Every seventh day he must be wound up by one day's rest or he will not run right very long. Science has demonstrated that what God has given, man needs.

Man as a spiritual being needs the Sabbath. When God gave it he wasn't thinking so much of a two-legged animal as he was of a *great big man with an immortal soul*. The Sabbath was made for man as distinct from a sheep or a horse. It was given him for the culture of his soul. The Sabbath is supremely an institution of religion, a day for fellowship with God. God loves man. He wants to become acquainted with him. He wants man to become his friend and to grow up into the likeness of his Son, Jesus Christ, and be prepared to live with him throughout an eternity in the life to come. The Sabbath is the day for this *Big Business of life*. God has reserved this day to give man time and opportunity for transacting it and directed that the less important business of the other days shall be kept out of this day. Man needs *the entire day* for this task. He cannot crowd these great things that pertain to the culture of his soul into an hour or two and spend the remainder of the Sabbath in the things that engage him on the other days of the week. There are millions of spiritual dwarfs in our churches today because they have not kept the Sabbath, the day God has given them to feed upon the bread and water of life and grow up into the full stature of men and women in Christ Jesus. Sunday amusements are

wrong because they take time from that which is much more important. From God and the soul they take time which can never be paid back. How we should keep the Sabbath resolves itself down to Jesus' question, "How much is a man better than a sheep"? If a man has no life beyond that of a sheep it does not matter much what he does with his Sabbaths. But if he is the offspring of God, the heir of an immortal life, then it is profoundly important for him to use the Sabbath *Day*, not one or two hours of the day, in building up his spiritual life and ministering to the spiritual needs of his fellow men.

### *Society's Need of the Sabbath*

Meeting these fundamental needs of the individual, the Sabbath meets fundamental needs of society. The physical health of communities requires this day. The moral life of communities and nations, the peace and good order of society, the liberty and freedom of the people have ever been closely linked with obedience to the command, "Remember the Sabbath day to keep it holy."

From what has been said regarding the Sabbath in this chapter we draw these conclusions:

1. That the Sabbath is a basic institution of human society, vitally related to the welfare of mankind.
2. That the Sabbath in its essential features is a universal and perpetual institution.
3. That there are two reasons why we should observe the Sabbath. We should keep the Sabbath because of the blessings its observance will bring to us. It meets fundamental needs of our life. We should keep it because God requires it. After all is said, there is no higher reason for keeping the Sabbath than that I owe it to God, the Lord, to keep it in accordance with his Command.





## CHAPTER II

### AMERICA'S DEBT TO THE CHRISTIAN SABBATH

We Americans owe a profound debt of obligation to the Christian Sabbath.

We should never cease to thank God that those of our forefathers who had most to do with shaping our civilization and determining our national character believed profoundly in the holy Sabbath day.

One of the primary reasons that led the Pilgrims to leave England and flee for refuge to Holland and later to New England was the maintenance and observance of the Sabbath. King James of England by law directed that the Sabbath should be a day of games and of pleasure. These early Pilgrims believed that a civilization built around that standard could not survive and so they came to this continent where they endured untold hardships that they might maintain the Sabbath. When they established a nation on this continent they built the Christian Sabbath into its foundation and superstructure. They wrought this institution into the warp and woof of its entire life—its social, industrial and political as well as its moral and religious life. They threw around it the protection of the civil law shutting out secular business, secular labor and secular amusements that all might here enjoy the God-given right to rest on this day, to spend it with their families, and, if they chose, in the worship and service of Almighty God; and, that the nation might enjoy the blessings that flow from the proper observance of the day.

An incident occurred when the Pilgrims reached the New England coast profoundly significant in its bearing on the future character of American life. After a long and stormy voyage across the Atlantic, the ships bearing our Pilgrim forefathers reached on Saturday afternoon a point near which they expected to end their journey. But a storm arose which prevented their landing at Plymouth Rock and drove their ships

to the shore of Clark's Island. Finding a sheltered spot they disembarked. With such hasty shelter as they could provide they spent the night on this island. The next day was the Sabbath. Instead of hastening on, they remained on this island spending the Sabbath in religious devotions, praising God their perils were so nearly past and on Monday morning sailed on to Plymouth Rock. It has been well said, "The staying on Clark's Island is a greater event than the landing at Plymouth Rock."

The Sabbath of these founders of our nation was a widely different institution from the Sunday of Continental Europe. The former was a sacred, holy day. It was the Sabbath of the Bible, of the Fourth Commandment, the Sabbath with a "thus saith the Lord" back of it. The latter was predominately a holiday—a day for sports and games, for worldly pleasure and indulgences as well as worship. Back of it there was no divine authority only the authority of the Roman Catholic Church. The Sabbath of our forefathers was also different, as we have seen, from the Sabbath of official sanction in the British Isles.

### *Why Ridicule the Puritans*

Today it is a favorite sport with those fighting for an open Sunday to heap ridicule and abuse upon our forefathers for the sternness of their religion, their narrow and harsh standards of Sabbath keeping, and the severity of their Sabbath laws. When all the facts are known, and they are judged by the standards of their day, there is little ground for criticism of them and much ground for commendation. They were living in a stern age and employed harsh measures which we would never think of employing in this more enlightened age. In determining what kind of men our fathers were, we should compare their laws and practices, not with ours, but with the laws and practices of their own times, or with those which they renounced. When we read that witches were burned in New England and that the law of the New Haven colony pro-

vided that if the Sabbath were desecrated "proudly, and with a high hand against the known command and authority of the blessed God" the offense might become capital, compare this with what was then being done in the land from which they came. When the Pilgrims and Puritans were colonizing New England in old England the laws provided punishment by death for the amazing number of two hundred twenty-three offenses. No New England colony ever had more than fifteen capital offenses. In this respect the fathers of New England had made an amazing advance over the co-existent code which they had left at home.

When it comes to their Sabbath laws, let it be granted they went too far. The law of the Massachusetts Colony, enacted by the Puritans, made church attendance compulsory and imposed a penalty of five shillings for its violation. But why stop with the Puritans? Georgia, South Carolina and Virginia enacted Sabbath laws which began by requiring church attendance. Also Connecticut. Why should not colonies which were not Puritan share with Massachusetts the odium of the compulsory religious observance of the day?

#### *Religious Observance of the Sabbath Compulsory in England*

Why not go farther back to England? The statute laws of Elizabeth, King James I, and of Charles II made church attendance compulsory. King James' "Book of Sports" which undertook to show what sports were proper on the Lord's Day enjoined this same false principle, that the state might properly prescribe the religious duties of its people on the Sabbath. Certainly the Puritans couldn't be blamed for this. Our English fathers had been living under Sunday laws which fined all persons above the age of sixteen who did not go to church on Sunday twenty pounds a month; which imprisoned those who went to meeting elsewhere than the parish churches; and, which, if they proved incorrigible, banished them from England. Because they had not gotten away from all the false standards of their age, shall we heap ridicule and abuse on

them, and let all others of their age go free? Soon they came to a better understanding of the relation of church and state in matters of religious liberty and eliminated from their Sabbath laws everything requiring a religious observance of the day. Everything considered, hats off to our forefathers in the matter of their religion and of the Sabbath. The stern way in which they observed the Sabbath certainly produced a higher standard of character than the loose standards of Sabbath keeping of our day are producing.

How deeply this institution has been wrought into the texture of our American life was well stated by Justice Fischer of the Supreme Court of Ohio in an opinion of that court which he delivered in 1898:

“When the Pilgrim forefathers landed at Plymouth Rock they brought with them not only the spirit of religious liberty—the right to worship God according to the dictates of their own conscience—but they brought as well the Christian Sabbath, and the one became as much a part of the organic or fundamental law of the land as the other, and, from the very beginning of the establishment of the colonial governments down to the present time, the right to regulate the observance of the one as a fixed period of rest and cessation from labor has been as broadly recognized as has been the right of absolute freedom of religious worship.”

### *Contribution of Sabbath to American Life*

What has this institution contributed to our American life and nation? Let us endeavor first to get before us, in a broad and comprehensive way, the contribution it has made.

Broadly speaking it can be said what Christianity has contributed to American life the Sabbath has contributed. This is the day on which Christianity is propagated. So vitally are the two related that you can not have the one without the other. The infidel Voltaire recognized this relation when he wrote, “You can only destroy the Christian religion when you first destroy the Christian Sabbath.” Justice Strong of the



Supreme Court of the United States expressed it when he said, "Christianity without the Sabbath would be no Christianity."

We speak of our civilization as a Christian civilization and of our nation as a Christian nation, so profoundly has Christianity influenced our life. The Supreme Court of the United States in the famous Trinity Case, in 1892, declared this to be a Christian nation and supported this declaration with a long historical statement showing the place which Christianity has had in the constitutions, laws, customs, and life of the nation.

Let me put this general influence of the Sabbath in another way. We owe the influence and power of the church upon our life and nation to the Christian Sabbath. The Sabbath is just as essential to the life of the church as it is to Christianity. With secular labor and business shut out, it is the one day of the week when the church has her opportunity to reach the people with her message and fulfill her mission. Think of the many millions who from week to week and year to year throughout our history have been profoundly influenced by the worship and instruction of the 240,000 churches which dot our land and you will have a better appreciation of the mighty power of the church in our American life.

Let us state this general influence in still another way. We owe the influence and power of the Bible in American life to the Christian Sabbath. The Sabbath is the day on which we get the Bible to the people. A Sabbathless people will be a Bibleless people. A people who observe the Sabbath religiously will be well informed in the Scriptures.

The place the Bible has had in our American nation is beautifully symbolized in a great statue of national significance erected on the brow of the hill overlooking the bay where the Mayflower was moored. On the four corners of the pedestal repose four figures representing law, morality, freedom and education. But above these stands erect, the gigantic figure of Faith. Thirty-six feet she rises from the pedestal which rests upon a slab of Plymouth Rock. With one hand she



grasps an open Bible and with the other in graceful gesture she points the nation up to God. The one book she opens to the eyes of the nation is the Bible. It was once said of England that she was a people of one book. Throughout the early part of our history the same could be said of America. Great Americans have given their testimony to the influence of the Bible upon our national life. Thomas Jefferson said: "The Bible is the corner stone of our liberty;" Andrew Jackson, "The Bible is the rock on which our Republic rests;" Herbert Hoover, "We are indebted to the Book of Books for our national ideals and institutions. Their preservation rests in adhering to its principles;" Justice Brewer of the United States Supreme Court, "The American nation from its first settlement at Jamestown to this hour is permeated by the principles of the Bible."

### *Specific Blessings of the Sabbath*

It will help us to an appreciation of what the Sabbath has done for our country to break up its general influence and enumerate some of the specific blessings it has brought to us.

**First of all, it is responsible for that national character and strength that has made us a great nation.**

On this point Hon. William Strong, Justice of the Supreme Court of the United States, said:

"The first settlers of this country were a body of select men. They were profoundly impressed with the conviction that a weekly Sabbath was essential to the highest welfare of the communities which they established and they therefore enacted laws to enforce a proper observance of that day. It was not more upon theological considerations than it was upon secular and social that they framed those laws and enforced strict obedience to them. The Sabbath so observed, no one can doubt, contributed largely to the formation of that character which has stood us in so much stead in our own history and which has been the admiration of the world."

Speaking of the secret of the strength of America, the

French Statesman, de Toqueville, said he thought it was "chiefly because the spirit of the Pilgrim Fathers has so permeated the people that as a whole they take one day in seven to stop and reflect and worship."

**Second. To the religious observance of the Lord's Day we are deeply indebted for our American liberty, freedom, and Republican form of Government.**

Trace the history of liberty through the centuries; you will find that a high standard of Sabbath keeping has always gone with liberty. The reason is that the roots of liberty, civil and religious, are found in the Bible. Its lofty conception of the dignity and worth of man *as man*—the poor and lowly as well as the rich and great man—is the foundation of civil rights and liberties. Its doctrine of the supremacy of man's relation to God above all other relationships is the basis of religious liberty and of the rights of conscience. Therefore, a people who regard the Sabbath as a holy day and use it in searching the Scriptures and hearing the Gospel preached not only may be, they will be a free people.

### *The Bible, America's Political Text Book*

Our forefathers accepted the Bible as the guide of their political as well as of their private life. They believed with Milton that "the Bible doth more clearly teach the solid rules of civil government than all the eloquence of Greece or Rome." Therefore, the Bible became the political textbook of young America. In the days of their contest with the Mother Country, and when they were setting up an independent nation, many of the preachers took a leading part in the struggle. They went into their pulpits on the Sabbath to discuss these questions of government and of civil and religious liberty, taking their texts from the Old and New Testament and expounding the Biblical principles of liberty and government and applying them to their own situation. Not infrequently their sermons were published, scattered broadcast, and read not only by the people generally, but by their political leaders.

They powerfully influenced public sentiment and helped to determine the political ideals and actions of their times. In the chapter on "The Sabbath and Democracy" reference is made to a book by Oscar S. Straus on "The Origin of Republican Form of Government," which contains a chapter on "The Influence of the Hebrew Commonwealth upon the Origin of Republican Government in the United States." In this chapter the author shows how our forefathers, when they faced the question of the form of government they should choose when they came to set up an independent nation, went to the Bible—to God's chosen nation Israel—to learn what kind of government God would most approve and found it to be a representative or republican form.

We may, therefore, conclude that we owe our liberties, freedom, and our republican form of government largely to the fact that our forefathers honored the Sabbath and used it to learn from the Bible how to guide the life of our nation.

**Third. The Sabbath religiously observed has made a large contribution to the educational advancement of our country.**

As already stated the Sabbath thus observed becomes the great day of the week for forming an acquaintanceship with the Bible. The contribution of the Lord's Day to intellectual development through the study of the Scriptures, preaching and worship has been prodigious. While the Bible is preeminently a book on morals and religion it is also a book of literature and history, a book on philosophy and government. It contains a vast store of knowledge on many subjects. "He who knows the Bible," said Theodore Roosevelt, "has a liberal education." Not only so. The knowledge of its truths creates a thirst for knowledge of all kinds. Consequently it has been true that wherever the Lord's Day has been religiously observed and the people have heard the Gospel by an educated ministry, schools and colleges have sprung up.

### *American Education Religious in Origin*

It is a well known fact that our public schools were distinc-

tively religious in origin. The same is true of our colleges and universities. The religious purpose dominated in the founding of each of the nine colleges in our colonial period. In an advertisement in the New York papers announcing the opening of King's College (Columbia University) in 1754, it was stated that:

"The chief thing that is aimed at in this college is to teach and engage children to know God in Jesus Christ, and to love and serve him in all Sobriety, Godliness, and Richness of life, and with perfect heart and willing mind; and to train them up in all Virtuous Habits, and all such useful knowledge as may render them creditable to their Families and Friends, Ornaments to their Country and useful to the Public in their generation."

This religious purpose continued to dominate our higher education until within recent years. Until about sixty years ago it was largely provided by colleges supported and controlled by the churches. "Speaking generally," says Cubberly in 'History of Education,' "higher education in the United States before 1870 was provided very largely in tuitional colleges of the different denominations rather than by the state. Of the 246 colleges founded by the close of the year 1860 but 17 were state institutions."

When you think of our great educational system, of our marvellous advancement along educational lines, and of the wide diffusion of knowledge among all classes, do not forget the place the Sabbath has had in producing them.

**Fourth. To our religious observance of the Sabbath we are greatly indebted for our development along material lines.**

History furnishes no parallel to the marvellous material development and piling up of wealth in our country within the short period of her life. Back of the faith, courage, and resolute purposes—the "urge" that has made this development possible lie the spiritual vision and force which the religious observance of the Sabbath has been the chief factor in producing. We are familiar with The New York Herald's story to

the effect that the reason for North America's far out-distancing South America in her economic development and wealth was that the Pilgrim Fathers came to this continent in search of God, while those who colonized South America went to that continent in search of gold.

Let those who doubt the vital relation between business prosperity and a proper observance of the Lord's Day, answer this question: What would a house and lot be worth in your city or community if there were there no Sabbath, no church, no preacher?

Our country's outstanding authority on business conditions, Roger Bobson, lays great stress on the vital connection of religion and the proper observance of the Sabbath on the one hand, and economic development on the other hand. He says that statistics show that character is an important factor in economic development and that Sabbath observance has been the source of that spiritual force that has developed our nation commercially and industrially as well as politically. He also says that "the business history of our country shows that every period of sound prosperity has been heralded by a moral awakening, and every period of depression has been foreshadowed by moral weakening. It has always been true that an increase in church attendance and Sunday observance shows that the people are developing the necessary character for an era of business progress and national prosperity. A decline in church attendance and Sunday observance is the surest symptom that character is being undermined and that hard times are ahead as the natural economic consequence."\*

### *Isaiah on the Sabbath and Prosperity*

There is a higher authority than Mr. Babson who ties up a non-secular, non-commercial, religious observance of the Sabbath with national prosperity. Writing under the inspiration of the Spirit of God, the greatest of Israel's prophets told his people in one of the most spiritual messages of the

\*The Day of Worship. By permission of the MacMillan Company, publishers.



Bible on Sabbath observance, that if they wanted material prosperity for their nation they should respect and observe the Sabbath. If Isaiah were addressing this message on Sabbath observance to the United States of America in this year of our Lord nineteen hundred and thirty-three he would not need to change one word:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah; *and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father*; for the mouth of Jehovah hath spoken it. Isaiah 58:13-14.

We sum up the influence of the American Christian Sabbath upon our nation's life in a story. There is a myth concerning an old painter that one day by a happy chance he compounded a certain color which, colorless in itself, possessed the power of heightening every color with which it was mixed. By the help of this discovery from being a common artist he rose to the position of a noted master. His paintings were renowned for the marvellous brilliance of their tints. Always the charm of his picture was due to that colorless mordant of color which, by its strange alchemy, transfigured the coarseness of the common tint.

Similarly our American Sabbath has wrought itself into our entire American life, giving us the strength and beauty of the choice of things of which we boast and our preeminence among all the nations. The student of our liberties and freedom, of our legislation and form of government, of our educational system and of our material prosperity finds everywhere the influence of reverence for the Lord's Day. To it, and largely to it, we are indebted for juster laws, happier homes, better schools, greater security of social order, and more abundant prosperity than can be found in any other land.



## CHAPTER III

### OUR CIVIL SABBATH LAWS

Throughout the entire history of our country we have had laws to protect our people in the enjoyments of the blessings the Sabbath was designed to bestow; to protect them in the right to rest from secular labor and business on this day and, if they choose, to spend it in the worship and service of Almighty God.

In the early days of our history before we were an independent nation, the Sabbath laws of the colonies were either the laws of the countries from which they came or were based upon them. In the Plymouth Colony, the Massachusetts Bay Colony and some others no Sabbath laws were enacted for a number of years, the common law of England being considered sufficient. However, it became evident that it was better to embody in statutory enactments the principles of the common law in such form as to meet the requirements of local conditions. Sabbath laws were therefore placed on the statute books of all the colonies. It is significant that these laws grew out of the common or unwritten law and were not forced upon the colonies by any extraneous power either ecclesiastical or civil.

The first Sabbath law of the colonies was enacted by the House of Burgesses of Virginia in 1619. In 1648 the Assembly of Maryland enacted a "Toleration Act" which provided a penalty of fine and whipping for anyone who "profaned the Sabbath or Lord's Day, commonly called Sunday, by frequent swearing, drunkenness, or by any uncivil or disorderly recreation, or by working on that day when absolute necessity doth not require it." The Sabbath laws of Catholic Maryland and Episcopalian Virginia were no less rigorous than those of Puritan Massachusetts.

At the beginning of the Revolutionary War the law known as the 29th Charles II, enacted in 1676, was the Sabbath law

in force in all the American colonies. In legal circles it is regarded as the immediate historical antecedent of all our present Sabbath legislation.

This law provided that "all and every person and persons whatsoever shall on every Lord's Day apply themselves to the observance of the same by exercising themselves thereon in the duties of piety and religion, privately and publicly." With the English law undertaking to enforce the religious observance of the Lord's Day, it is not to be wondered at that some of the Sabbath laws of the colonies contained provisions requiring church attendance. As is well known, such provisions were long since eliminated from all our Sabbath laws.

Another provision of the law of Charles II was that "no tradesman, artificer, workman, laborer or other person whatsoever shall do or exercise any worldly labor, business or work, *of their ordinary callings*, on the Lord's Day or any part thereof (works of necessity or charity only excepted)". The restriction of the prohibition of labor and business to one's "ordinary callings" in the English law accounts for the presence of this restriction in the Sabbath laws of a few of our states even to the present time—Georgia, South Carolina, North Carolina, Rhode Island and, in part, Indiana. But it was soon perceived in most of the states that such a prohibition was inadequate, permitting persons to engage in work other than their ordinary calling on the Sabbath, and at an early date in most of the states the words "ordinary calling" were omitted and the prohibition made to extend to all worldly labor and business whether of one's ordinary calling or not.

### *"Blue Laws"*

In recent years a wide-spread effort has been made to bring the Sabbath laws of our country into disrepute by applying to them the disreputable name of "Blue Laws." The interests opposing these laws tell stories about ridiculous and scandalous provisions contained in the Sabbath, or "Blue Laws" of the colonies and then assert, or if they do not assert at least

imply, that our Sabbath laws of today are of the same character, fasten on them this name of opprobrium and insist that they should be relegated to the ash can with horse cars, hoopskirts, and mustache cups.

In view of this unfair and false designation of our Sabbath laws, a statement of fact regarding the origin of the term "Blue Laws" and its attachment to Sabbath laws is in place.

The term "Blue Laws" was born in the heart of an ex-patriated rebel Tory, Samuel Peters, who, being thrown out of New Haven, Connecticut in 1781, took refuge in London, England. In retaliation he wrote a satire on the American Colonies. His book contained a chapter professing to give the Sabbath laws of Connecticut. He applied the name "Blue Laws" to these laws not because of anything in the character of these laws, but because the law books of Connecticut were bound in blue binding. The application of this term to the laws themselves we owe to the enterprising publicity director of America's sporting interests. Peters enumerated a number of absurd and ridiculous provisions of these "Blue Laws" such as "No woman is permitted to kiss her child on Sunday."

The facts concerning this whole matter are these: that while the Sabbath laws of Connecticut and some other colonies did contain provisions that were extreme and severe, none of them ever contained the ridiculous provisions which this renegade Tory wrote into them. The "Blue Laws" of Connecticut were a fabrication of Peters and had no existence as the laws of Connecticut. In proof of this we submit the testimony of one of America's foremost historians:

*Fiske's "Beginnings of New England", Pages 136-137*

"The most famous blue laws of New Haven (Conn.) which have been made the theme of so many jests at the expense of our forefathers, *NEVER REALLY EXISTED*. The story of the blue laws was first published in 1781 by Rev. Samuel Peters, *A TORY REFUGEE*, in London, England, who



took great delight in horrifying our British cousins with tales of wholesale tarring and feathering done by patriotic colonists, and leaders of the revolutionists.

The silliest passage of this *PRETENDED CODE*, is that which enacts that, no woman shall kiss her child on the Sabbath, and that no instruments of music shall be played except the drum and jewsharp." (heavy type ours)

Of this entire book which Dr. Peters wrote in his attack upon the American Colonists Fiske says, "In point of strict veracity Dr. Peters reminds one of Baron Munchausen." The Americanized Encyclopedia Britannica under the heading "Blue Laws" contains the following statement:

"The truth is that no such laws were ever passed in any of the colonies."

In view of the false and unpatriotic origin of this term as applied to Sabbath Laws, we raise the question as to how any intelligent person, who has any regard for the truth or any patriotic blood in his veins, can speak of our Sabbath laws as "Blue Laws?"

### *Official Designations of Sabbath Laws*

What name or names is it proper to use in referring to these laws? Suppose we go for information to the texts of these laws as found in our law books. An examination of these laws with this purpose in view is illuminating. Not once will you find them referred to as "Blue Laws." It is very generally supposed that they are referred to only as Sunday laws. The fact is that in the texts of these laws, the institution with which they deal is frequently called by the four following names: Sunday, the Sabbath or Christian Sabbath, the Lord's Day, and the first day of the week. In the text of the law of one state sometimes only one of these names is used; sometimes two; sometimes three and in some instances all four are used. The accompanying table gives the name or names used in the text of the law of each of the states.

## OFFICIAL NAMES OF OUR LAWS RE THE SABBATH

Terms used in text of the laws

(In table c. d. indicates chief designation)

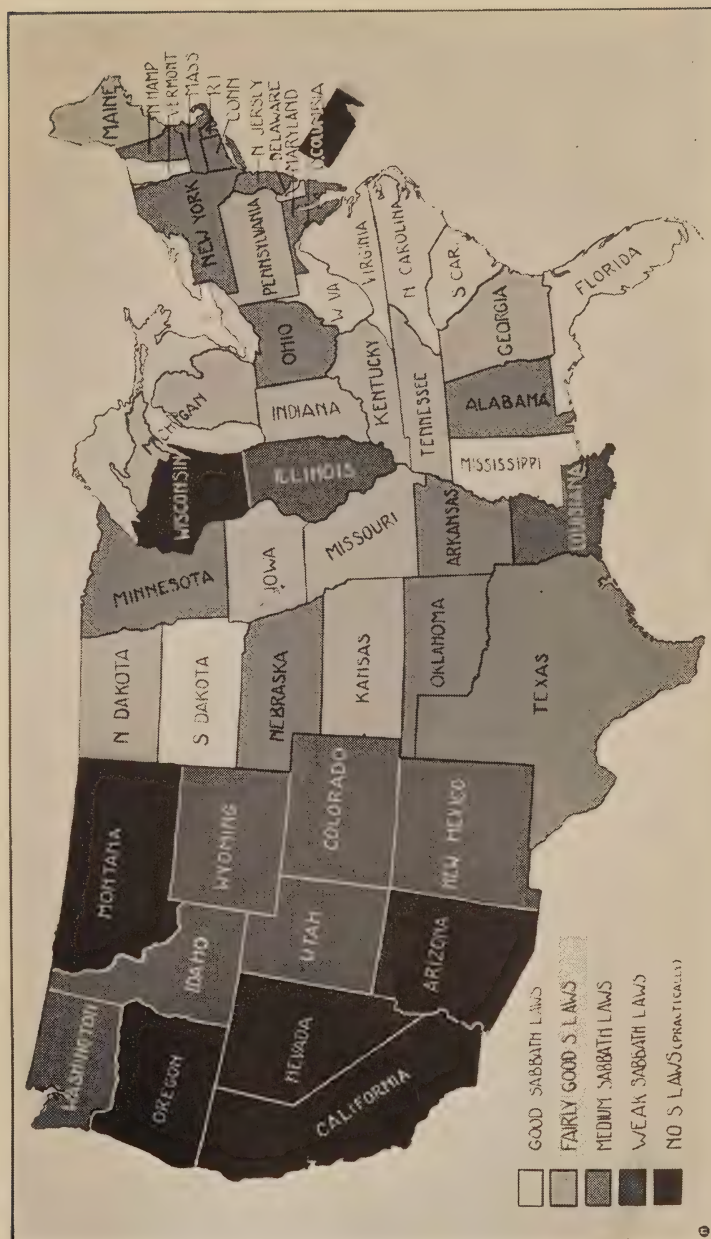
Alabama	Sunday		
Arizona	Sunday		
Arkansas	Sunday	Sabbath	First day of the week
California	Sunday	Christian Sabbath c.d.	
Colorado	Sunday	Sabbath	Lord's Day
Connecticut	Sunday c.d.		First day of the week
Delaware	Sunday	Sabbath Day c.d.	First day of the week
District of Columbia	Sunday		
Florida	Sunday		
Georgia	Sunday	Sabbath Day	Lord's Day
Idaho	Sunday c.d.		First day of the week
Illinois	Sunday		
Indiana	Sunday c.d.	Sabbath (Title)	
Iowa	Sunday	Sabbath	
Kansas	Sunday		First day of the week
Kentucky	Sunday	Sabbath c.d.	
Louisiana	Sunday		
Maine	Sunday		Lord's Day c.d.
Maryland	Sunday c.d.	Sabbath	Lord's Day
Massachusetts	Sunday		Lord's Day c.d.
Michigan	Sunday		First day of the week c.d.
Minnesota		Sabbath Day	
Mississippi	Sunday		

## OFFICIAL NAMES OF OUR LAWS RE THE SABBATH

(Continued)

Missouri	Sunday c.d.	Sabbath	First day of the week
Montana	Sunday c.d.		First day of the week
Nebraska	Sunday c.d.	Sabbath (Title)	First day of the week
Nevada	Sunday c.d.		First day of the week
New Hampshire		Lord's Day	
New Jersey	Sunday	Christian Sabbath	First day of the week
New Mexico	Sunday	Sabbath (Title)	First day of the week
New York	Sunday	Sabbath	First day of the week
North Carolina	Sunday c.d.		
North Dakota	Sunday	Sabbath	First day of the week
Ohio	Sunday c.d.	Sabbath (Title)	First day of the week
Oklahoma		Sabbath	First day of the week c.d.
Oregon	Sunday		
Pennsylvania	Sunday	Lord's Day	First day of the week c.d.
Rhode Island	Sunday	Sabbath	
South Carolina	Sunday	Sabbath	First day of the week
South Dakota		Sabbath	
Tennessee	Sunday	Sabbath (Title)	
Texas	Sunday		
Utah	Sunday		
Vermont	Sunday		
Virginia	Sunday	Sabbath Day	First day of the week
Washington		Sabbath Day c.d.	
West Virginia	Sunday		
Wisconsin	Sunday		
Wyoming	Sunday		First day of the week

# GENERAL CHARACTER OF SABBATH LAWS IN THE UNITED STATES (As of August, 1933)



For classification of states and full explanation see pages 36-46





*A Summary of the use of these names follows:*

Sunday—in laws of 43 states and District of Columbia: exclusively in laws of 17 states: the chief designation in laws of 12 more states

Sabbath, Sabbath Day or Christian Sabbath—in laws of 23 states (6 in titles): exclusively in law of one state: the chief designation in laws of 3 more states

Lord's Day—in laws of 9 states: exclusive designation in law of one state: chief designation in laws of two more states.

First day of the week—in laws of 20 states: chief designation in 6 states.

The table is well worth study. The names used to designate these laws throw some light on the character of the institution around which the state throws the protecting shield of her laws.

In the early history of our country the Sabbath laws of the states were more nearly uniform than they are now. In general they were stricter, containing prohibitions of practically all kinds of secular labor and business, works of necessity and charity excepted, and also of secular amusements and sports either by specific mention or by court interpretation of the general prohibition of the law. But in recent years there has been a marked and growing tendency to depart from the former strictness of Sabbath legislation. In some States there has developed a pronounced antagonism to all laws protecting the first day of the week except such as would make it a mere holiday. Over a long period there has been a struggle throughout our country between the friends and foes of our Sabbath laws. Efforts have been made constantly in State legislatures to secure their liberalization or repeal. In some states these efforts have failed, in some they have succeeded in making more or less radical changes in the law, and in a few in repealing it altogether. As a result the Sabbath laws of our states differ widely in their character. In this

chapter, and in the map accompanying it, we have undertaken to indicate the general character of these laws and the respects in which they differ by dividing them into five classes. In such a difficult matter all we claim for this classification is that it approximates the true situation.

In making this classification the degree to which the law in the various states is obeyed or enforced has not been taken into account. This is another story. In some states that have comparatively good laws, such as Michigan, the law is very generally disregarded. In such cases the fault is not primarily with the law but in the lack of a public sentiment to sustain it.

*States Classified According to the Character of Their  
Sabbath Laws (as of August, 1933)*

**I. States with good Sabbath laws.**

They are 9 in number and are white on the accompanying map. The laws of these states prohibit on the Lord's Day secular labor and business, works of necessity and charity excepted, and also very largely secular amusements and sports, especially if commercial in character. There are either no exceptions, or few exceptions to their general, comprehensive prohibitions.

These states follow; the first named having the strongest laws: Mississippi, South Carolina, Delaware, Vermont, North Carolina, Florida, South Dakota, Virginia, West Virginia.

The essential provisions of the laws of two of these states follow:

*Mississippi*

It is unlawful for any one on Sunday to labor at his own or any other trade, calling, or business, or to employ his apprentice or servant so to labor, except in the ordinary household offices of daily necessity or charity. The penalty is a fine not to exceed twenty dollars. The law does not apply to railroads and steamboats, telegraph and telephone lines, street railways, livery stables and ice houses. Merchants, shopkeepers, and

all other persons except druggists, who are allowed to open their stores for the sale of medicine, are forbidden to keep open shop on Sunday. The penalty is a fine not to exceed twenty dollars.

All interludes, farces, plays of any kind, games, tricks, ball-playing of any kind, juggling, sleight of hand, feats of dexterity, agility of body, bear-baiting, bull-fighting, horse-racing, cock-fighting, or any such like show or exhibit, are forbidden on Sunday, the penalty being a fine not to exceed fifty dollars.

All hunting with gun or dog, and all fishing in any way on Sunday are prohibited, the penalty being a fine of not less than five and not more than twenty dollars.

### *West Virginia*

The law forbids labor at any trade or calling on the Sabbath Day. The penalty is a fine not less than five dollars for each offense. Hunting, shooting, or carrying fire-arms on the Sabbath Day, are all forbidden under the same penalty.

The law does not prohibit the transportation of the mail on Sunday, or of passengers and their baggage, or the running of railroad trains or steamboats on the Sabbath Day.

It is unlawful to hunt, catch, kill or injure or pursue with intent to hurt, catch, kill or injure, any wild animals or birds, or to fish, on the first day of the week. The penalty is a fine not less than ten nor more than twenty-five dollars.

### **II. States with fairly good Sabbath laws.**

They are 11 in number and are a very light shade on the map. These laws contain comprehensive prohibitions against secular labor and business (works of necessity and charity excepted.) Some of them also specify prohibitions against certain kind of labor and business, but most of them specify exceptions which materially weaken the law.

These states follow, naming first those that have the strongest law: Maine, Kentucky, Iowa, Michigan, Pennsylvania, Tennessee, Kansas, Missouri, Indiana, Georgia, North Dakota.

The essential provisions of the laws of two of these states follow :

*Pennsylvania*

The law forbids the performance on the Lord's Day of any worldly employment or business whatsoever, (works of necessity and charity alone excepted), the use or practice of any unlawful game, hunting, shooting, sport, or diversion whatsoever. The penalty is a fine of four dollars; in Allegheny County \$25.00.

The law does not prohibit the dressing of victuals in private families, bakehouses, lodging-houses, inns and other houses of entertainment, for the use of sojourners, travellers or strangers, or hinder watermen from landing their passengers, or ferrymen from carrying over the water travellers, or persons removing their families on the Lord's Day, or the delivery of milk or the necessities of life, before nine of the clock in the forenoon, nor after five of the clock in the afternoon.

The 1933 session of the legislature enacted a bill which was signed by Governor Pinchot providing for a required referendum vote by cities, towns, boroughs and townships throughout the state, on November 7th, 1933 on Sunday baseball and football between the hours of 2 P. M. and 6 P. M., the result to be determined by majority vote. The bill specifically prohibits Sunday baseball and football before 2 P. M. and after 6 P. M. Sections 4 and 6 follow :

Section 4. Referendum; Statement of Question on Ballots. —At the municipal election in the year one thousand nine hundred and thirty-three, there shall be submitted, in the manner provided by the election laws of the Commonwealth (on separate official ballots) a question to determine the will of the electors of each municipality in this Commonwealth with respect to baseball and football games on Sunday. Such question shall be in the following form:

Do you favor the conduct, staging and playing of baseball and football games, regardless of whether an admission charge is made or incidental thereto or whether labor or business is necessary to conduct, stage or operate the same, between the hours of two and six, post meridian, on Sunday?      Yes....      No....

Section 6. Future Referendums.—In any municipality the will of the electors with respect to baseball and football on Sunday may, after the year one thousand nine hundred and thirty-three, but not oftener than once in three years, be ascertained, and the question, as provided in this act, shall be submitted to the electors of any municipality upon demand, in writing, of petitioners equal to at least five per centum of the highest vote cast for any office in the municipality at the last preceding general or municipal election. Such petition shall be filed with the corporate authorities at least sixty days before the day of any general or municipal election at which the question is to be submitted, and, if the petition is sufficiently signed, shall thereupon be certified to the county commissioners, who shall cause such question to be submitted in the same manner as is provided in this act for the election in the year one thousand nine hundred and thirty-three.

### *Kansas*

The law forbids all labor on Sunday except household offices of daily necessity and works of necessity and charity. The penalty is a fine not exceeding twenty-five dollars.

Horse-racing, cock-fighting, playing at cards or games of any kind on Sunday are prohibited; also the exposing to sale of goods or wares of any kind, and the keeping open of tippling houses. The penalty is a fine not to exceed fifty dollars.

Hunting and shooting on Sunday are forbidden under a fine of not less than five nor more than twenty dollars.



Authority is granted to mayors and city councils to enact ordinances for the suppression of Sabbath desecration, and Sunday theatrical performances of every kind.

### III. States with medium laws.

They are 14 in number and are a medium shade on the map. The laws of these states contain comprehensive prohibitions against secular labor and business on the Lord's Day (works of necessity and charity excepted) but most of them contain a large number of exceptions especially with reference to amusements and sports, which very materially weaken the law. Some of them grant local option to cities and towns on major amusements and sports and sometimes on other lines of labor and business.

These states are Alabama, Arkansas, Ohio, Texas, Oklahoma, Maryland, Minnesota, Massachusetts, New York, New Jersey, New Hampshire, Connecticut, Rhode Island and Nebraska.

The essential provisions of the laws of two of these states follow:

#### *Ohio*

The law forbids all persons over fourteen years of age engaging in common labor, opening any place for transacting business, or requiring any person in his employ or under his control to engage in common labor on Sunday. The penalty is a fine of twenty-five dollars for the first offense. This section does not apply to works of necessity or charity.

Persons over fourteen years of age are forbidden to engage in sporting, rioting, quarreling, hunting, fishing or shooting on Sunday. The penalty is a fine of not more than twenty dollars or imprisonment not more than twenty days, or both.

The law forbids on Sunday, with or without charge for admission, in any building or place whatever, any theatrical or dramatic performance or equestrian or circus performance of jugglers, acrobats, rope dancing or sparring exhibition, variety shows, negro minstrelsy, living statuary, ballooning,

baseball playing in the forenoon, the exhibition of motion pictures in the forenoon, ten pins or other game of similar kind, the keeping of a disorderly house, selling or disposing of ale, beer, porter or spirituous liquor in any building adjacent to where such show is given. The penalty is one hundred dollars fine or imprisonment for not more than six months, or both fine and imprisonment.

### *New York*

The law recognizes the first day of the week as a day set apart by general consent for rest and religious uses, and acts which are serious interruptions of the repose and religious liberty of the community are prohibited. The penalty is a fine not less than five and not more than ten dollars, and imprisonment in a county jail not to exceed five days, or by both.

All labor on Sunday is prohibited, except works of necessity and charity, that is, whatever is needful during the day for the good order, health and comfort of the community.

All shooting, hunting, horse-racing, gaming, or other public sports, exercises or shows, and all noise unreasonably disturbing the peace of the day are prohibited. But the Common Council or other governing body of any city, town or village may adopt an ordinance permitting games of baseball on the first day of the week after two o'clock in the afternoon, to which an admission fee may or may not be charged.

All trades, manufactures, and mechanical employments on the first day of the week are prohibited, except in cases of necessity, when they may be done in a manner not to interfere with the repose and religious liberty of the community.

Public selling or offering for sale of any property on Sunday is prohibited except as follows:

Articles of food may be sold, served, supplied and delivered before ten o'clock.

Meals may be sold to be eaten on the premises where sold any time of day.

Caterers may serve meals to their patrons at any time of day.

Prepared tobacco, milk, eggs, ice, soda-water, fruit, flowers, confectionery, newspapers, gasoline, oil, tires, drugs, medicines and surgical instruments, may be sold and delivered at any time of day.

Delicatessen dealers may sell, supply, serve, and deliver cooked and prepared foods, between four and half past seven o'clock P. M.

The performance of any tragedy, comedy, opera, ballet, farce, negro minstrelsy, negro or other dancing, wrestling, boxing with or without gloves, sparring contest, trial of strength, or any part or parts therein, or any circus, equestrian or dramatic performance, or exercise or any performance or exercise of jugglers, acrobats, club performance or rope dancers on the first day of the week is forbidden. Persons taking part in exhibitions, advertising them, leasing any building or room for the purpose of such exhibitions, are guilty of a misdemeanor, and may be fined in addition to the penalty already prescribed the sum of five hundred dollars.

Barbering on Sunday is forbidden. The fine for the first offense is not over five dollars. But in the city of Saratoga Springs from the fifteenth day of June to the fifteenth day of September, and in the city of New York throughout the year barber shops may be kept open for all the work of a barber till one o'clock in the afternoon.

In cities and towns and villages where motion pictures are already exhibited on the first day of the week, they may still be exhibited at such time after two o'clock as such exhibition shall not have been prohibited by an ordinance of common council or other legislative body, the adoption, repeal or re-adoption of which is hereby authorized. In cities, towns and villages where motion pictures are not now exhibited the common council or other legislative body may authorize such exhibitions after two o'clock in the afternoon.

#### IV. States with weak Sabbath laws.

They are 8 in number and are a dark shade on the map. The laws of some of these states are inherently weak prohibiting only that that interferes with the peace and good order of society and the peace of any private family. In these states all kinds of labor and business can be carried on on the Lord's Day provided they do not disturb the peace and good order of society or interfere with the peace of any private family. The laws of other states specifically permit so many lines of secular labor and business as to nullify in good measure the general prohibitions of the law. In states of this classification more secular labor and business is permitted than is prohibited.

The states with laws inherently weak follow: Colorado, Illinois. States with laws containing many exceptions are Washington, Idaho, Louisiana, Utah, Wyoming and New Mexico.

Essential provisions of the laws of two of these states follow:

##### *Illinois*

It is a violation of the law to disturb the peace and good order of society by labor, (works of necessity and charity excepted), or by any amusement or diversion on Sunday. The penalty is a fine of twenty-five dollars. This law does not apply to watermen and railroad companies, or ferrymen.

Any noise, rout or amusement on Sunday whereby the peace of any private family is disturbed is forbidden, the penalty being a fine not to exceed twenty-five dollars. Provision must be made for religious services on Sundays in State penitentiaries.

##### *Wyoming*

It is unlawful to keep open any barber shop, store, shop or other place of business for the transaction of business on Sunday. But this does not apply to newspaper printing offices, railroads, telegraph companies, hotels, restaurants, drug stores,

livery stables, news depots, farmers, cattlemen and ranchmen, mechanics, furnaces or smelters, glass works, electric light plants and gas works, the vendors of ice, milk, fresh meat, bread, except as to the sale of liquors and cigars. The penalty is a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense.

**V. States with no laws (practically).**

They are six in number and the District of Columbia, and are black on the map. In all these states the first day of the week is a legal holiday, but there is either no legal restriction on secular labor and business on this day, or the restriction is so very limited and so far removed from regard for the Lord's Day that these restrictions can scarcely be regarded as Sabbath laws. Either with no exception, or very few exceptions, labor, business and amusements can operate as on other days of the week.

These states, with a brief statement as to what is prohibited in each on the Lord's Day, follow:

*Montana:* Law prohibits on Lord's Day opening of dance halls, horse-racing, cock-fighting and games of like character; also barbering.

*Nevada:* Prohibits opening of barber shops in cities and towns of more than 500 population. Horse-racing, glove contests and exhibitions prohibited and any noisy sport or amusement which disturbs the peace.

*Arizona:* Barbering prohibited. Public offices and courts of justice not open. No permits issued for boxing or sparring matches on Sunday.

*Oregon:* Barbering prohibited. No court can be open. With a few exceptions no judicial business can be transacted.

*California:* In early days had a good Sabbath Law. Repealed in 1883. "No court other than the Supreme Court shall be open nor shall any judicial business be transacted therein on Sunday." Slaughtering of animals for food purposes forbidden on Sunday. Sparring exhibitions prohibited.



*Wisconsin:* Had a good Sabbath Law until 1932. A state referendum was held in 1932 on repeal of law. The vote was, for repeal 396,436; against repeal 271,786. The legislature in 1933 repealed the law practically in its entirety. Boxing and sparring matches are still prohibited on the Lord's Day. The law as it now stands requires mercantile establishments to give employees one day's rest in seven (with numerous exceptions) but specifies no particular day of the week. Instead of having one of the best Sabbath laws of any state, Wisconsin now has no Sabbath law at all.

### *District of Columbia*

For many years the District has been without any Sabbath law. With no law to restrain the encroachments of 'greed and selfish pleasure upon the rest and sacredness of the Lord's Day, many places of business are open on the Sabbath as on other days and the amusement interests do their biggest business on this day. Because the District is the seat of our national government, where our national officials reside, where Congress enacts laws for the nation, where visitors flock from all parts of the world, and where diplomats of all the governments of the world live, this desecration of the Lord's Day at Washington is nation-wide, even world-wide, in its effect.

The responsibility for the District's being without a Sabbath law lies with Congress and the Christian people of the nation. The District of Columbia does not have self-government. It is national territory, under national jurisdiction. Congress enacts laws for the District and the members of Congress are chosen, not by the people of the District, but by the people of the forty-eight states. For many years Congress has failed in its duty to enact a Sabbath law for the District.

In 1926 Congressman Lankford of Georgia introduced into Congress what was known as the Lankford Sunday Rest Bill to secure for the District a reasonable Sabbath law. Many hearings on this bill were conducted before a Sub-Committee

of the District of Columbia Committee and the bill was reported favorably, but because of the opposition of the Seventh Day Adventists and the amusement interests, it failed of passage. In 1933 Congress enacted a law to secure for the barbers of the District one day's rest in seven without specifying what day of the week it should be.

Not until the Christian people of the nation realize their responsibility for this desecration of the Sabbath at our nation's capital and insist upon their representatives in Congress enacting a reasonable Sabbath law for our nation's capital, will this situation be remedied.

## CHAPTER IV

### BASIS OF OUR CIVIL SABBATH LAWS

What right has the state to enact laws requiring the suspension of secular labor and business on the first day of the week?

In a country such as ours it is impossible for the civil power to assume an attitude of neutrality toward this institution. It must be either for or against it. The state finds it a well recognized institution among its people. We are a Christian people. Christianity is woven into the warp and woof of our entire life. The Christian Sabbath is a fundamental institution of Christianity. Christians believe that this day of rest and worship was given by God and that he requires them to cease from secular labor on this day and devote its hours to rest and worship. In a large measure they do so observe it. As a day of rest it is observed by a large majority of the people.

The state carries forward its own business in the various departments of its government, national, state, and local, through the days of the week. When Saturday comes, it faces the question of whether it shall carry on its business on the next day or suspend until Monday. What it does in this matter is tremendously important, not only because of the government's example, but because of the large number of its people employed in carrying on its business. Besides, were it to carry on its business on this as on other days, many not in government service would be involved. Were our courts to conduct trials on the Lord's Day, witnesses would have to attend. For the state to conduct its business on the Sabbath as on other days would be to use its influence and power to destroy this institution. This it has not done. Throughout our history, with some exceptions, it has suspended its business on this day: executive offices close, Congress and legislatures adjourn, courts cease to function. Thus the govern-

ment recognizes and commends this institution and gives those in its employ the opportunity to observe it.

But what shall be the attitude of the state toward the observance of the day by its citizens? Shall it keep hands off and allow everyone to do as he pleases—rather, the best he could under the circumstances that would obtain? Or shall the state by law require its citizens to cease from secular labor and business on this day? The former would afford its citizens no protection in the observance of the day; the latter would protect them. For the most part, as it appears from the preceding chapter, the state in this country has enacted laws to protect them.

On what grounds has the state done this? What are the bases of our civil Sabbath laws? Let the state speak for itself. These laws have been before our courts many times and almost uniformly sustained. In their decisions upholding these laws, the courts have stated the grounds on which they are based. Many court opinions could be quoted for each of the following grounds:

**1. These laws protect fundamental rights of the people.**

One of the great purposes for which governments were instituted is the protection of individual rights.

*The Right of Seventh-Day Rest*

The right to rest one day in seven need not be argued in this country. It is all but universally recognized. Unending toil is debasing.

This right needs the protection of law. It is claimed we do not need a law telling us when to rest. Those who want to rest can do so without any law. True, for those who control their own time. But it is not true for that far greater number who are in the employ of others. Without a Sabbath law forbidding secular labor and business their employers could compel them to work on penalty of losing their jobs. The Supreme Court of Minnesota stated the case clearly when it said, "Labor is in large degree dependent upon capital, and unless the exer-

cise of power which capital affords is restrained, those who are obliged to labor will not possess the freedom for rest which they would otherwise exercise." The Sabbath law is the charter of liberty to the sons of toil. Laboring men thoroughly alive to their interests will appreciate these laws and help to maintain them.

Employers of labor need them as well. They are no more independent in this matter than the laboring class. The owners of stores, factories, theaters, barber shops, who close on the Lord's Day are placed at a disadvantage when competitors in the same line of business remain open. In the Minnesota Supreme Court opinion quoted above the Court said, "If the law was not obligatory upon all, and those who desire to do so were permitted to engage in their usual vocations on Sunday, others engaged in the same kind of labor might, against their wishes, be compelled by the laws of competition in business to do likewise."

### *The Right to a Religious Observance of the Day*

There are other rights than the right to rest one day in seven which these laws protect—the rights involved in its religious observance. In a Christian land such as ours the people have the right to be free from secular labor and business on this day to have the opportunity to observe the day religiously.

This involves the right of public social worship on the Lord's Day. As a people we glory in our religious liberty. One of the purposes of our forefathers in coming to this country was to enjoy "freedom to worship God." In Europe many of them had sacrificed their lives in defense of this right. But it was in public, not in private worship, this right was denied them. In the privacy of their own homes the right to worship God according to the dictates of their own consciences had never been infringed upon. When it came to public worship, the King said, "You must use this prayer book," or, "You shall receive the Gospel at the mouth of this minister whom the King appoints." They would have none of this.



"We must be free to worship God in public assembly as our consciences dictate," they said. To enjoy untrammelled this right of freedom of public worship, was one of the purposes they had in view in coming to this country. So important did they consider this right that when they came to set up this Republic they embodied it in their constitutions of Government.

### *The Right of Public Worship Guaranteed*

This right is mentioned in the constitutions of forty-five of the forty-eight states. In fifteen, it is asserted as a right of every man. In twenty-five, it is guaranteed to every citizen in such terms as these: "All men shall be secured in their natural right to worship God according to the dictates of their own consciences;" "The free exercise and enjoyment of religious worship shall be forever guaranteed in this state."

A few constitutions not only declare it to be a right, but assert it to be a duty. The constitution of Massachusetts declares it is "the duty of all men in society publicly and at stated seasons to worship the Supreme Being;" of Delaware, "It is the duty of all men frequently to assemble together for the public worship of Almighty God;" of Vermont, following the declaration that no authority shall interfere with the rights of conscience in the free exercise of religious worship, "Nevertheless, every sect or denomination of Christians ought to observe the Sabbath, or Lord's Day, and keep up some sort of religious worship which to them shall seem most agreeable to the revealed will of God."

Remembering that, historically, the reference is in particular to public worship, what does the exercise of this right involve? We have always stressed freedom of worship "according to the dictates of conscience." But before one can have freedom to worship God in public assembly according to the dictates of conscience he must be *free to engage in public worship*. This involves a time set apart for this purpose, free from the engagements of secular labor and business. In our complex,

interdependent life, what freedom do our people have to attend public worship on week days? The youth are in school. The great majority of adults are so engaged in offices, banks, stores, factories, and a score more of employments, as to render their attendance impossible. To provide a time for public worship free from the engagements of secular labor, to guarantee to every man "freedom to worship God," we in America have enacted civil laws forbidding all secular labor and business, except works of necessity and mercy, on the Lord's Day.

This right is denied to millions of Americans today through the breaking down of our Sabbath laws and the crowding in of secular business and secular amusements on the Lord's Day. There are more than 5,000,000 Sunday toilers in the United States, the great majority of whom are engaged in labor that is neither works of necessity nor of mercy, many of them against their own will. What freedom to worship God do these millions have? They have souls and are being denied the right to care for them. Their higher selves are being ground to pieces by the greed of our modern industry and the craze for amusements which are commercializing the Lord's Day. It is time for the Christian people of America to re-assert this fundamental and constitutionally guaranteed right and demand that it shall be secured to them.

### *Other Rights Involved*

More is involved in the right to the religious observance of the Sabbath than freedom from secular labor and business during the hours of public worship. It involves release from secular labor and business throughout the entire day in order that *the day* may be kept both as a day of rest and of religious observance. The Sabbath is to the Christian a holy day. His conscience forbids him to do unnecessary secular labor at any time on the Lord's Day, and requires him to spend *the day* religiously. In a Christian country should not the Christian's rights of conscience in this matter be respected? Should he

be placed at a disadvantage in comparison with others who have no regard for the Sabbath by being kept out of positions which require Sunday labor? The civil Sabbath law, suspending unnecessary secular toil and business, is his protection against this.

Another right related to the religious observance of the day some of our courts say the Sabbath law protects. It is the right to engage in religious worship without disturbance and to spend the day in an atmosphere which shows at least outward respect for its sacred character. On this point the Supreme Court of Pennsylvania has said: "It would be a small boon to the people of Pennsylvania to declare their indefeasible right to worship God according to the dictates of their own consciences amid the din and confusion of secular employments, and with desecrations on every hand of what they conscientiously believe to be hallowed time." To the same effect is the declaration of the Supreme Court of Missouri. When speaking of the purpose of those who enacted the Sabbath law it said, "They deemed a statute compelling the observance of Sunday necessary to secure a full enjoyment of the rights of conscience. How could those who conscientiously believe that Sunday is hallowed time, to be devoted to the worship of God, enjoy themselves in its observance amid scenes by which the day was desecrated which they conscientiously believe to be holy?" Both of these declarations are supported by a recent declaration of the Supreme Court of Virginia: "This state . . . while at all times according freedom of conscience to all men has so far respected the opinions of this great body of its citizens (those adhering to the tenets of the Christian religion) as always to preserve from desecration the sanctity of Sunday which they regard as holy."

Of these rights involved in the religious observance of the Sabbath the church is the special guardian. She stands for the things of the soul. Her interests are involved in reclaiming and maintaining these rights for the whole people. It is her duty to make clear to the people that they are fundamental

rights, constitutionally guaranteed, and to insist that they shall be recognized and enjoyed.

**2. These laws promote the public welfare.**

To promote the public welfare is another great end for which governments are instituted. The public welfare as interpreted by our courts includes the public health, the public morals, and the public peace.

One day's rest in seven, say our courts, is necessary to protect the public health. Seven days of continuous toil in any community without intervening days of rest would lower the health of its people, just as do epidemics of smallpox, diphtheria, or other contagious diseases. As the state deems it necessary to enact laws to prevent the spread of contagious diseases, or to stamp them out in the interests of the public health, so it has deemed the enactment of Sabbath laws forbidding continuous toil necessary to protect the public health. In either case, so-called individual rights must give way in the interests of the welfare of the community.

*Sabbath Laws Promote Public Morals*

Our courts say also that these laws protect the public morals. Nothing is so important to national welfare, particularly in a democracy, as a high standard of morals among the whole people. To promote this is one of the highest obligations of government.

How do Sabbath laws promote the morals of a community, or nation? By assisting in that observance of the day which helps to raise the standard of morals among the people, that is, by promoting its religious observance. Religiously observed, the Sabbath is the great day of the week for instructing the people in morals and in the religion that underlies and supports morals. It is the school day of the week for the whole people in which the Bible—the greatest textbook in morals the world has ever known—is the one textbook. Think for a moment of the contribution which the Sabbath thus observed would

make to the public morals. If all the people, or even a majority of them, would devote the day to the reading and study of this Book and of other literature based upon it, in their homes and churches, can you think of a greater service which the day thus observed would render to the state?

The Sabbath as the day on which the people are instructed in morals and religion is entitled to the protection of the state. How do our Sabbath laws aid such an observance of the day?

Negatively, they do not compel its religious observance. There is no law anywhere in this Republic which requires anyone to go to church, read the Bible, pray, or perform any religious act on the Lord's Day. Such a law would be contrary to the spirit of religion and to the genius of our Republic.

Positively, they provide for such observance by requiring the suspension of secular labor and business, thus giving to all the *opportunity* to observe the day religiously. Still further, they encourage its religious observance by giving the church and other agencies which have to do with morals and religion the right of way on this day. When the state enacts Sabbath laws it recognizes this institution for what it is—a day of rest and also a day of religion. As the law protects the Sabbath as a day of rest in the interest of the public health, it protects it as a day of religion in the interest of public morals.

A simple illustration will make clear the difference in the function of our civil laws as they relate to the Sabbath as a day of rest and to it as a day of religious observance. It is the difference between the church bell whose sweet tones sound out upon the morning air of the Sabbath and the curfew bell which is heard in the evening hours of the week days. The church bell says, "Come," "You ought to come." But there is no "must" there, no compulsion save that of opportunity. The curfew bell says, "You must, you must," and whenever its tones sound out on the evening air, particularly where the curfew law is new, the lads and lassies scurry to cover to keep out of reach of the policeman. When the Sabbath law deals with religion it is like the church bell: it says, "You may, you



ought." But when it deals with business or labor it says, "You must."

### *Sabbath Laws Promote the Public Peace*

Our courts also say that the Sabbath law promotes the public peace, the good order of society. It does this by the rest it secures to the people after recurring periods of toil and by providing for the religious observance of the Sabbath. They recognize the fact that the gathering together of the people on the Lord's Day for public worship and for instruction in the Commandments of God—"Thou shalt not kill, steal, commit adultery, covet—" is far more effective in preserving the peace and good order of the city or nation than the clubs of policemen or the guns of soldiers. After all, our ministers and teachers of morals and religion are the real policemen and soldiers of the nation.

**3. There is recognition by some of our courts that these laws are based ultimately on the will of God.**

The state is God's institution. He commands it to keep the Sabbath and has laid upon it the responsibility of protecting its people in their right to observe it. It should be stated that many of our courts do not recognize the Divine authority which lies back of this institution. Some of them go so far as to say that our laws protecting it have nothing to do with religion. But not a few of them take a different view recognizing what we believe to be a fact, that we have these laws, in part, because God has said, "Remember the Sabbath day."

In an important case regarding the Sabbath the Supreme Court of Pennsylvania said, "It may not be essential, but it is far from irrelevant, to the decision of the present case, to sustain the divine authority of this institution." The court declared the day "to be set apart by divine command and human legislation as a day of rest. We have no right to give up this institution. It has come down to us with the most solemn sanctions, both of God and man."

The Supreme Court of Georgia once said, "The law fixes

the day recognized as the Sabbath day all over Christendom, and that day by divine injunction is to be kept holy."

In a case which came before the Missouri Court of Appeals this Court said, "that they would not decide whether the law is constitutional as prescribing a religious duty to God, a political duty to the state, or a social duty to our fellowmen, or all three combined." The Court declared that our Sabbath laws had been upheld on each of these grounds, that the protection of the observance of religious duties was one of their objects, and that the moving cause of their enactment was obedience to a religious sentiment. It was also maintained by this Court that the defense of these laws for other reasons than those based upon Christianity was an afterthought of the Courts and not the moving cause of their enactment.

The Supreme Court of Iowa said concerning the Sabbath, "It has been established by laws both human and divine, for public worship and private devotion—a time honored and heaven appointed institution."

The Supreme Court of North Carolina declared that work on the Sabbath "offends us not so much because it disturbs us in practicing for ourselves the religious duties, or enjoying the salutary repose or recreation of the day, as that it is in itself, a breach of God's law and a violation of the party's own religious duty."

The Superior Court of New York, in an important case before it said, "The learned counsel of the plaintiffs has entered largely into the question of the origin and sanction of the Christian Sabbath. It may not be essential, but it is far from being irrelevant to the decision of the present case, to sustain the divine authority of the institution."

We conclude the discussion of this point by quoting that famous order of President Lincoln for the better observance of the Sabbath in the army and navy in which he gave as the crowning reason for its observance "*due regard for the Divine will.*"

*Lincoln's Famous Order*

"The President, Commander-in-chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath Day by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity."

**4. These laws invade no constitutional right of any citizen.**

It has often been asserted that our Sabbath laws invade rights of the people which are guaranteed to them in our constitutions of government. In most of the Sabbath cases which come before our courts this claim has been made, and it has been argued that the courts should declare these laws unconstitutional on this basis. It is claimed that they interfere with personal rights, with property rights, and with religious liberty. The argument has been made that when the law stops ordinary worldly labor, closes a store, shuts the doors of a theater, prevents a game of baseball, or a horse race on the first day of the week it is interfering with the personal and property rights of those engaged in such labor or business.

But our courts have uniformly maintained that no one has a constitutional right to engage in secular business or labor seven days in the week. To do so would injure himself, his fellow citizens, and the health and morals of society.

Recently the claim was made by the owner of a theater in Kentucky that the Sabbath law interfered with his property rights. He could make a profit by operating seven days a week. But if required to close on Sunday he would run at a loss and have to go out of business. The Supreme Court of the state ruled that he had no property rights which involved continuous seven-day business.

It has also been maintained before our Courts that Sabbath laws interfere with religious liberty. Those making this claim

have never succeeded in having it recognized. It has been shown that these laws do not require anyone to observe the first day of the week religiously, and that they do not forbid anyone to observe any other day of the week religiously if his conscience requires him to do so.

Thus these laws, while protecting the individual in his rights and promoting the welfare of the whole people, do not deny to any individual any right guaranteed him in our constitutions of government.

## CHAPTER V

### THE SABBATH AND OUR COURTS

The most encouraging feature in the Sabbath situation in America today is the way in which our courts continue to uphold our Sabbath laws and the fine things they say about them and the institution they protect. Throughout our history cases involving every legal and constitutional aspect of these laws have been before our courts and, with rare exceptions, in all cases involving the basic principles of Sabbath legislation, they have been upheld as constitutional and beneficial. Notwithstanding the recent decline in Sabbath observance and the unpopularity of these laws, there does not seem to be any weakening in our courts in upholding them, save perhaps in taking advantage of technicalities of law in applying them to particular cases.

In view of the fact that these laws are so widely heralded today as narrow, puritanical, and obsolete, the way in which our courts continue to uphold them is particularly gratifying. In recent years the commercialized amusement interests have been very active in their attempts to have our Sabbath laws declared unconstitutional or so interpreted as to nullify them. Not satisfied with giving decisions upholding these laws our courts have added opinions of great value, showing the rights and interests they protect, and speaking in highest terms of this Christian institution of our American life. What the judges of our State Supreme Courts have said about these laws within the last twenty-five years is as strong and fine as what the judges of fifty and one hundred years ago said.

In the preceding chapter these opinions have been quoted from, giving different bases for these laws. In this chapter we present, from a wealth of valuable material at hand, a number of these opinions, mostly from the Supreme Courts of the different states, which will give our readers some idea of the esteem in which the judges of our courts hold this



institution, and the varied reasons they give for the laws which protect it.

For the sake of adding to their availability and usefulness, we have made an attempt at classification, which we confess is quite imperfect.

**First. Courts uniformly uphold Sabbath Laws.**

*a. United States Supreme Court (1899).*

*Petit vs. Minnesota, 177 U. S. 164. (Barbering on Sunday)*

“Well nigh innumerable decisions of the State Courts have sustained the validity of such (Sunday) laws.”

*b. Supreme Court of Washington (1902).*

*State vs. Nicholes, 28 Washington Reports 628. (Keeping store open)*

“The only question presented for review is the validity of the statute. The first objection of the defendant seems to suggest that Sunday laws are not within the general police powers of the state. It is appropriate to observe here that the uniform expression of judicial opinion in an unbroken current for centuries, with apparently a single exception (*Ex Parte Numan Cal.* since reversed by the same court) classes these laws within the police power of the state. It may well be concluded that the power of the legislature to enact these laws as an appropriate exercise of the police power, is set at rest by judicial authority.”

*c. Supreme Court of Michigan (1900).*

*Scougale vs. Sweet, 124 Mich. 311. (Sunday baseball)*

“The right of the state to enact laws for the observance of the Sabbath is beyond the domain of discussion. Nearly every law that has been passed on the subject has been contested in the Courts. Upon no subject is there a greater unanimity in judicial opinions.”

d. Kentucky Court of Appeals (1931).

*Commonwealth vs. Phoenix Amusement Company, Inc.*, 44 S. W. 2d 830 (*Sunday motion pictures*)

"The constitutionality of Sunday prohibitory laws which have been enacted in all the states of the Union is not doubtful. Such statutes have been uniformly upheld."

**Second. Based upon necessity for periodic rest.**

a. Supreme Court of United States (1899).

*Petit vs. Minnesota*, 177 U. S. 164. (*Barbering on Sunday*)

"In its enactment the Legislature has given the sanction of law to a rule of conduct which the entire civilized world recognized as essential to the physical and moral well being of society. Upon no subject is there such a concurrence of opinion among philosophers, moralists and statesmen of all nations as upon the necessity of a periodic cessation from labor. One day in seven is a rule founded in experience and sustained by science."

b. Supreme Court of Colorado (1913).

*McClelland vs. Denver*, 36 Colo. 486. (*Keeping open barber shop*)

Chief Justice Gabbert: "The experience of centuries has demonstrated the necessity of periodic cessation from secular labor. This rule of conduct with respect to secular pursuits is recognized by the entire civilized world as essential to the physical and moral welfare of society. Sunday ordinances are therefore generally sustained as constitutional upon the theory that for the purpose of promoting the general welfare of the inhabitants of a city it is necessary that their usual avocations should be suspended upon the Sabbath day, and that for this reason such ordinances are within the domain of the police power of the municipality enacting them."

**Third. Protection of laboring classes and the poor.**

**a. Supreme Court of Pennsylvania (1888).**

*Splane vs. Commonwealth*, 35 P. L. J. 265. (*Selling Soda Water on Sunday*)

"Few acts upon our statute books are of more benefit to all the citizens of this Commonwealth than the Act of 1794. The weekly day of rest is, from a mere physical and political standpoint, of infinitely greater value than is ordinarily supposed, since it not only affords a healthful relaxation of persons in every position of life, but throws a strong barrier in the way of the laboring classes, who, of all others, need this weekly day of rest and relief from weekly toil. It is, therefore, neither harsh nor unjust that men of capital should be required to obey those statutes which have been wisely ordained for the protection of the Sabbath."

**b. Superior Court of New York (1916).**

*Bender vs. Joyce*, 161 N. Y. Supp. 771. (*Sunday motion pictures*)

"The trend of recent legislation has been so far as possible to protect the employee in his right to rest from labor on Sunday. No good reason is apparent for denying that privilege to the ticket seller, the usher, the operators and other employees of the thousands of picture shows in this state."

**c. Supreme Court of Louisiana (1886).**

*The State et Rel. Walker and Merz v. The Judge of Criminal District Court of New Orleans*. (*To test constitutionality of State Sabbath law*)

"Those who most need the cessation from labor are unable to take the necessary rest, if the demands of the trade should require their uninterrupted attention to business. And if the law did not interfere, the feverish, intense desire to acquire wealth, inciting a relentless rivalry and competition, would

ultimately prevent, not only the wage-earners, but likewise the capitalists and employers themselves, from yielding to the warning of nature, and obeying the instincts of self-preservation by resting periodically from labor."

d. Kentucky Court of Appeals (1931).

*Commonwealth vs. Phoenix Amusement Company, Inc.*, 44 S. W. 2d 830. (*Sunday motion pictures*)

"The law regards the Sabbath as a chaste reserve for the complex nature of man, as a means to provide a weekly period of rest for the weary, overworked and tired laborer, and as a plan to protect the weak from the authority and power of the strong, to provide a period of rest for those who are subject to the command and control of the avaricious and greedy taskmaster."

**Fourth. Protection of religious liberties and rights of conscience.**

a. Supreme Court of North Dakota (1911).

*Temple vs. Barnes*, 132 N. W. 215

Judge Spaulding: "Whatever the effect of the Penal Code with reference to abstaining from labor on the Sabbath or first day of the week may be, we have little doubt that they as well as all such statutes were enacted with the purpose of protecting that part of the public, which consists of a large majority, in the exercise of their varying and different forms of religious worship, and in recognition of the sacredness of the Christian Sabbath."

b. Supreme Court of Pennsylvania (1855).

*Johnston vs. Commonwealth*, 22 Pa. 102. (*Performing Worldly Employment on Sunday*)

Judge Woodward: "Rest and public worship of Almighty God were the primary objects of the institution, both as a

divine and civil appointment . . . . . These statutes were not designed to compel men to go to church or worship God in any manner inconsistent with their personal preferences; but to compel a cessation of those employments which are calculated to interfere with the rights of those who chose to assemble for public worship."

c. Supreme Court of Ohio (1898).

*State vs. Powell*, 58 O R 324-346. (*Sunday baseball*)

Justice Marshall: "Religious liberty does not consist in the right of any sect to oppose its views to the policy of the government. Such a claim would end in simple intolerance of all not in accordance with the sentiments of the particular sect. Those who, as a matter of religious faith, observe the seventh day of the week are not prohibited from doing so; but they can not insist that others shall do so, nor refuse to observe the day fixed by the state for secular reasons. There are sects who believe in polygamy and adopt it as a part of their religion but, however conscientious they be in entertaining such notions, if one of them should come into Ohio and bring with him his wives, his religious scruples would not protect him in an indictment for bigamy."

#### **Fifth. Protection of health of people.**

a. Supreme Court of Georgia (1875).

*Salter et al. v. Smith*, 55 Ga. 244. (*Taking bail and discharging a prisoner on the Lord's Day*)

Justice Jackson: "Independently of the moral obligation resting on all men to obey the law of the Lord and observe, by abstaining from all secular business, the day set apart for his worship throughout all Christendom, the rest of one day in seven from all physical and mental labor is a great conservative, refreshing and invigorating means designated by Almighty wisdom for the preservation of health and the recreation of our bodily and mental faculties."



**Sixth. Promote the peace and good order of society.***a. Supreme Court of Pennsylvania (1853).*

*Johnston vs. Commonwealth, 22 Pa. 102*

Judge Woodward names among interests the law protects, "The right to enjoy the peace and good order of society and the increased securities of life and property which result from a decent observance of Sunday."

**Seventh. Promote the public morals.***a. Supreme Court of United States (1900).*

"The prohibition of secular business on Sunday is advocated on the ground that by it the general welfare is advanced, labor protected, and the moral and physical well being of society is promoted."

*b. Supreme Court of Florida (1926).*

*Gillooley vs. Vaughn, 110 S 653.*

Gillooley kept a motion picture show open in St. Petersburg in violation of a city ordinance. Chief of Police Vaughn, warned him he would be arrested and prosecuted every Sunday he opened. Gillooley sued for injunction against the Chief of Police, who demurred. The Supreme Court sustained the demurrer.

Justice Bradford in giving the opinion of the Court, said: "Our Legislature did not rest content, as do many similar enactments of the other states, with clothing our cities and towns with the powers to preserve the public peace within their borders, but goes further and expressly delegates to them the authority to preserve public morals. The Fourth Commandment of the Decalogue is 'Remember the Sabbath Day to keep it holy.' What would be said of the public morals of a city whose laws permitted the general conduct of business enterprises on that day? The universal verdict would be that they were at a low ebb."

c. Supreme Court of Tennessee (1883).

*Mayor of Nashville vs. Lynch*, 12 Lea. 499

Justice Freeman: "It being clear that the moral culture of our people as a mass is almost entirely derived, either directly or indirectly, from the influence brought to bear upon the public conscience through the agency of religious institutions for worship and teaching which do their work on Sunday, it follows that any regulation tending to increase the efficiency of these agencies is one of vital public concern, and demanded by the best interests of society.

"If all the occupations of a great city or even a village were permitted to be carried on as usual on this day consecrated to worship and moral teaching, then it needs no argument to show that such interruptions to such exercises would continually occur, prevention of attendance of thousands who would otherwise attend, that this mighty source of moral influence would be weakened and greatly enfeebled in the beneficent work. No community can afford to permit any burden on the religious instruction and moral life of its people without an injury and deterioration that will tend to increase crime and give vice dominance, unless it will follow the path that leads towards destruction of all the highest and most sacred interests for which society is organized. . . . I am prepared to say all private gain must and should be subordinated to the higher moral ends in which is enshrined so much of the best interests of the great social organization which serves the end of giving protection to life, liberty, property, and reputation of all."

**Eighth. The Sabbath as an Institution of Christianity protected by Civil Law.**

a. Supreme Court of Virginia (1922).

*Pirkey Brothers vs. Commonwealth*, 114 S. E. 764

Pirkey Brothers kept open a cave for public patronage on the Lord's Day, charging admission. Local citizens filed com-

plaint against them for violation of the Sabbath law of the state. Convicted in Lower Court and upon appeal the Supreme Court sustained the Lower Court.

Judge Burke gave the opinion: "We do not doubt the statute is a valid exercise of the police power of the State. Its provisions, however, cannot be enforced as a religious observance as that is prohibited by our laws on the subject of religious freedom."

### *Virginia a Christian State*

"But from the creation of the State until the present time this State has been recognized as a Christian State, at least in the sense that the great body of its citizens adhere to the tenets of the Christian religion and, while at all times according freedom of conscience to all men, it has so far respected the opinions of this great body of citizens as always to preserve from desecration the sanctity of Sunday, which they regard as holy."

The Court quoted the following from the Constitution of Virginia regarding religious freedom, which is very nearly Jefferson's great statute of religious freedom adopted by Virginia in 1785: "That religion, or the duty which we owe to our Creator, and the manner of discharging it can be directed only by reason and conviction and not by force or violence; and, therefore, all men are equally entitled to the free exercise of religion, according to the dictates of conscience, and that it is the duty of all to practice Christian forbearance, love and charity towards each other."

### *Separation of Church and State Not Divorcement of Religion and the State*

After quoting the constitutional provision of Virginia relative to religious freedom and a Virginia Supreme Court decision interpreting the provision, Judge Burke continues:

"It will be observed from these declarations that while there was a fixed purpose to sever Church and State and to give the

fullest freedom of conscience and to abolish tithes and spiritual Courts, there was no assault upon Christianity or any other religious faith. Indeed the Constitutional provision enjoins the exercise of Christian forbearance, love and charity. The framers of these laws knew then, as we know now, that we are a Christian people, that the morality of the country is deeply engrafted upon Christianity, and that freedom of religious opinion was never intended to bring into contempt a religious observance held sacred by almost the whole of the people."

Continuing, Justice Burke cites the famous Trinity Case (143 U. S. 457) in which the Supreme Court of the United States declared ours to be a "Christian nation," and adds:

"Mr. Justice Brewer points out in this case that we are a Christian nation and supports his argument by strong reasons and an array of authority. We may apply the same reasoning to this state." In proof of the same he says, among other things, "From 1799 until now labor, except household necessity or other works of 'necessity or charity,' have been forbidden on Sunday, the day especially set apart by Christian people for repose, for social intercourse, for moral culture, and if they choose, for divine worship."

b. Supreme Court of Pennsylvania (1927).

*Commonwealth vs. American Baseball Club of Philadelphia*, 138 A. 497. (*Playing professional baseball with another American League team in Philadelphia on Sunday*)

Attorney General of State asked for writ of quo warranto before the Court of Common Pleas of Dauphin County, on ground that the playing of such game on Sunday was a violation of the Pennsylvania Sabbath Law. Granted, and perpetual injunction issued restraining club from playing on Sunday. Appeal taken to Supreme Court, which sustained judgment and decree of Lower Court, declaring that the playing of professional baseball was a worldly employment and a business prohibited by the Sabbath law of the state, and quoting from

a former Pennsylvania Supreme Court decision to the effect that it would be a violation of the law even though no admission was charged. The Court said:

"Christianity is part of the common law of Pennsylvania (Updegraph vs. Commonwealth (11 S and R 393) and its people are a Christian people. Sunday is the holy day among Christians. No one, we think, would contend that professional baseball partakes in any way of the nature of holiness, and when contrasted with things which do, it is bound to be categorized as worldly. Great emphasis is laid upon the fact, in appellants brief, that the baseball was conducted without due noise and that there was no disturbance, and altogether in a manner not to annoy in the slightest those living in the neighborhood of the ball park or to interfere with religious worship. It is not necessary that anyone in carrying on a worldly employment on Sunday, should do any of these things before being guilty of a violation of the act, nor is it essential that there shall have been a breach of the peace."

**Ninth. General statement covering many points.**

*a.* Supreme Court of Iowa (1922), 194 Iowa Reports 267.

Gerbracht convicted in the District Court of violating city ordinance forbidding the giving on Sunday of any theatrical performance, vaudeville shows, or motion picture show or exhibition. Appealed to the Supreme Court. Judgment affirmed, all judges concurring. Ordinance not in conflict with Sabbath law of State.

The Court said: "Much is said in this connection about the unreasonableness of all Sunday laws and ordinances in these modern and more enlightened days of freedom of thought and action and religious liberty. It is unnecessary that we discuss in this opinion the propriety of statute laws prohibiting the breach of the Sabbath. This is a Christian nation. The observance of Sunday is one of our established customs. It has come down to us from the same Decalogue that prohibited murder, adultery, perjury and theft. It is more



ancient than our common law or our form of government. It is recognized by constitutional and by legislative enactment, both State and Federal. On this day Legislatures adjourn, Courts cease to function, business is suspended, and, nationwide, our citizens cease from labor."

"The observance of the Sabbath is regarded as essential to the proper upbuilding of the mental and physical as well as the moral life of a great people. Laws and ordinances respecting its observance are clearly within the genius of our institutions and the spirit of our national life."

## CHAPTER VI

### COMMERCIALIZED AMUSEMENTS AND THE SABBATH

After investigation and study of the Sabbath situation in the United States for a number of years, the writer came to the conviction that the commercialized amusement and sport interests are the most outstanding and dangerous foe of the Christian Sabbath in our country.

There was a time when the American people largely provided their own recreations and amusements. Of late, the entertaining and amusing of the people has become a great and highly commercialized business promoted by high pressure advertising. Hundreds of millions of dollars are made each year by those engaged in this business. A few years ago a high authority in moviedom announced that the 20,000 motion picture houses in the United States collected in box receipts from the American people in that year \$1,000,000,000. More and more this amusement business is being monopolized. It is coming under the control of a few corporations of great wealth and power. For example, at least ninety percent of the motion picture industry of the United States is owned or controlled by less than a dozen persons. It is a significant fact that this commercialized and monopolized business is dominated largely by non-Protestants, in large measure by Jewish interests, who have no regard for the Christian Sabbath.

#### *Out to Capture the Sabbath*

These interests for many years have coveted the Sabbath for their business. Throughout America the vast majority of the people are free on this day from the labor and business which so largely engage them on the other days of the week. This release of the people from toil affords these interests their greatest opportunity for crowding their places of amusement and making the Lord's Day the golden harvest day of the

week for them, if they can only break into the day with their business. Success at this point would mean billions to their business. At the hearings conducted before a Committee of Congress on the Lankford Sunday Rest Bill, Mr. Brylawski, operator of the Earl Theatre, stated that "The average attendance at the Washington theatres on a winter Sunday was 65,000 and that this was 25% of the business done during the entire week." For this reason they are against a "Blue Sunday" and for a "Yellow Sunday." The temptation was greater than they could withstand. So these interests, these conducting the motion picture and theatrical, the base ball, public dancing, outdoor park and amusement, boxing and other similar businesses, set out in a well organized and highly financed campaign to take over the Lord's Day and make it the big day of the week for their business. This campaign began about twelve years ago and has been carried forward with unflagging zeal to the present time.

They set out to accomplish two definite things both necessary to the success of their campaigns:

**First. To repeal or modify the Sabbath laws in those states where Sunday amusements and sports are prohibited.**

**Second. To break down in the minds of the people the sense of the sacredness of the Lord's Day.**

Those who regard the day as set apart by the Almighty for holy purposes are not going to flock to Sunday movies, even though the law permits them to operate on this day.

### *Camouflaging the Issue*

Knowing their purpose to be selfish and that they would be opposed by Christian and patriotic forces, they realized that they must camouflage the issue. To turn attention away from their money-making motives and cast discredit upon their opponents they set out upon a campaign of misrepresentation, ridicule, and abuse. They began to misrepresent and caricature the Pilgrim fathers to whom above all others we owe this Republic. They sent out over the country propaganda

misrepresenting the Puritan laws, to the effect that these laws forbade a man to kiss his wife on Sunday—the far famed “blue laws” of Connecticut which the historian Fiske says were the fabrication of a renegade Tory who wanted to discredit the New England Colonies in England. Then they heralded over the country that the present day “reformers” were out to bring back a Puritanical Sunday throughout America, that they were endeavoring to secure the enactment of Sunday laws that would stop railroad trains, street cars, close restaurants, and shut things up so tight that all a person could do on Sunday would be to breathe and go to church.

For the past eight years the writer has had access to trade magazines of the motion picture industry such as the Film Daily, Exhibitor's Herald, Moving Picture Herald and to literature put out by other organizations fighting for an “Open Sunday.” From these he has collected a large list of contemptuous names by which they designate our Sabbath laws and those who seek to maintain them. Some of these follow.

#### *What They Call Sabbath Laws*

The following are culled largely from motion-picture magazines of the last eight years:

“Tyrannical blue laws,” “blue Sunday bill,” “Sunday gag bill,” “bluer than indigo bill,” “obnoxious,” “obsolete,” “antiquated,” “intolerant in the full sense of the word,” “Sabbath whiskers,” “as obsolete as the dodo,” “the most ridiculous and antiquated law on our statute book,” “blue laws that should be relegated to the ash can along with horse cars, hoopskirts, and mustache cups,” “a law which prohibits almost everything but breathing,” “a law written on our statute book so long ago that it was considered time and the mosquitoes had obliterated its legibility.”

#### *What They Call Sabbath Reformers*

“Fanatics,” “blues,” “blue-law folk,” “blue-law fanatics,” “fanatical reformers,” “blue noses,” “bigotry lobbyists,”

"spokesman for a puritanical observance of Sunday in the District of Columbia."

*Public Sentiment Campaigns*

The above quotations are ample proof that these interests are engaged in an extensive educational campaign to create public sentiment in their favor and against the laws that prohibit Sunday amusements. The extensive advocacy of an "Open Sunday" which they secure in the metropolitan press is explained by the amount of money these newspapers receive from the amusement interests for advertising their business in the dailies. The subtle methods they employ in moulding public sentiment through their own organizations is illustrated in a two page article which appeared in the January 3, 1925 issue of a magazine which called itself "The Business Magazine of the motion picture industry," extracts from which follow:

*The Sunday Closing Evil and How to Combat It*  
(Exhibitor's Trade Review)

"Many exhibitors are being faced with the terrifying problem of closing their doors as tight as a drum on Sundays, simply because certain organizations, whether they be church or civic, feel that entertainment should be banned on the Sabbath. \* \* \* The exhibitor, individually, has a few weapons, besides the aid of his theater owners' associations, to use in fighting this 'brain-child' of fanaticism.

"1. Very good advice has come from fellow exhibitors and organization heads, among which making yourself as friendly as possible stands at the head of the list. Churches, schools, libraries, and other community properties, at regular intervals, become showmen and present non-theatrical programs and quite often regular film productions. Wise is the showman who will offer to manage these shows, presenting to his community his superior knowledge of showmanship. He can not only make it financially profitable for the church or the school



and himself, but the prestige gained from these presentations should embed him so deeply in the hearts of the townfolks that it should take a tremendous effort on the part of the 'blue-law folks' to get a feeble footing.

"2. It is also good to bear in mind that besides enlisting the friendship of the local civic organizations by cooperating with them in presenting Saturday or Sunday morning shows for the kiddies or orphans, it is well to know that such sects as the Seventh Day Adventists, the Jews, and the Universalists are in full sympathy with you against Sunday closing. They, it is highly probable, will in most cases gladly lend you assistance, and little time should be lost in enlisting their aid. \* \* \* This is just an idea of what such sects mean and the stronger they are in the town the better chance one has of defeating 'the blue-law crowd.'

"3. In certain parts of Connecticut years ago the communities were not certain whether they wanted Sunday theaters. So the theaters opened their doors on Sunday nights and admitted the townsfolk free, obtaining some of their expenses by the use of collection boxes. This was continued over a period of a year or more, and at the end of that period the people had been educated in the natural order of events in desiring Sunday night entertainment. Thus a law was easily passed making Sunday opening legal.

"4. In other parts of the country the exhibitors have refused to stay closed, bringing their case and grievances to court.

"Be prepared, and when the time comes use each and every weapon at your disposal with vim and vigor."

### *Political Campaigns*

There is overwhelming evidence of extensive political activity by these interests in opposition to Sabbath laws. In the last ten years in states whose laws prohibit Sunday amusements, in whole or in part, it is a rare thing for any legislature to meet without having introduced into it at the instigation of

these interests from one to a score of Sunday amusement bills. As an example of the way in which they mobilize public sentiment on behalf of these bills and bring pressure to bear on legislators we submit the following extracts from an article in the same motion picture magazine referred to above by the Secretary at that time of the Ohio Motion Picture Owners:

*What'll You Do About Sunday*

Sam Bullock

"There is only one way to make legal the exhibition of motion pictures on Sunday and that is by individual exhibitor appeal to all State legislative candidate followed where necessary by slide appeals to patrons to force the issue.

"The exhibitor is really the spokesman for his patrons. He should with his investment at stake, take the trouble to personally interview the representative and senator candidates on both tickets. The personal touch is necessary.

"Exhibitors must take matters quietly into their own hands and where candidates deny their request they must promptly carry the appeal to patrons on the screens and the results will surprise you without mortgaging your screens to anyone.

"A simple slide—'Patrons in favor of a local option law for Sunday exhibitions will please sign a petition in the lobby'—will prove wonderfully effective with misinformed and uninformed statesmen."

*Measure of Their Success*

For a period of eight or ten years after the organized campaign of these commercialized amusement interests began, they had little success in liberalizing our Sabbath laws. In the last three or four years they have been much more successful.

The accompanying maps, one showing the attitude of the Sabbath laws of the various states toward Sunday movies, the other toward Sunday baseball, will give some idea of the measure of success of these interests in breaking down these

laws and the magnitude of the task still before them if they are fully to accomplish their purpose. The same things are more completely and definitely set forth in the following statements: (statistics used below taken from United States Census figures for 1930.)

## SABBATH LAWS AND SUNDAY MOTION PICTURE SHOWS

(As of August, 1933)

(Commercial Sunday Movies unless otherwise specified)

### **1. States with laws which prohibit Sunday motion picture shows:**

Colorado, Delaware, Florida, Georgia, Indiana, Iowa, Kansas, Kentucky, Maine, Michigan, Mississippi, Missouri, North Carolina, North Dakota, Pennsylvania, South Carolina, South Dakota, Tennessee, Vermont, Virginia, West Virginia.

All these states prohibit Sunday motion picture shows when an admission is charged or the commercial element enters. The following states prohibit, in addition, non-commercial Sunday movies:

Colorado (the state Sunday law does not prohibit Sunday movies but another statute forbids theatres, circuses and shows to operate without a license and provides that "No person shall be allowed by virtue of any such license to open any place of public amusement such as theater, circus or show on the Sabbath or Lord's Day"), Kentucky, Maine, Pennsylvania, South Carolina, South Dakota.

### **2. States with laws which prohibit Sunday motion picture shows in part of the state:**

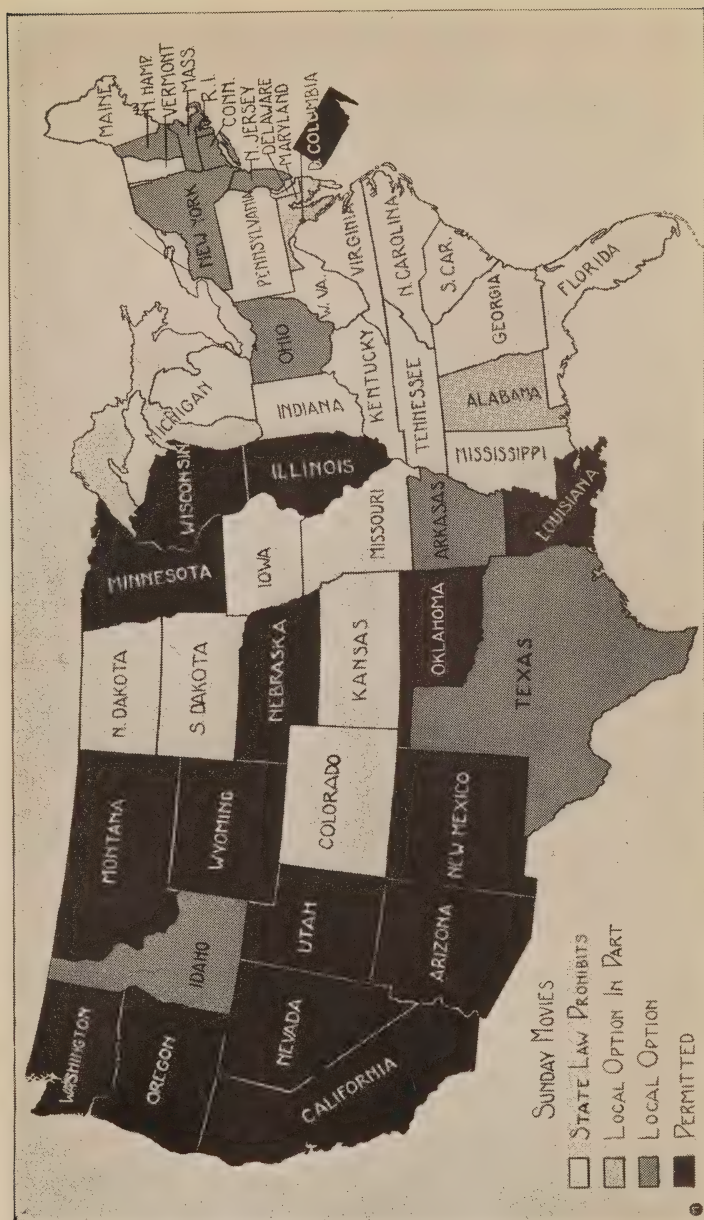
Alabama (state law prohibited until 1933 when it was modified to grant local option to cities of 30,000 or 40,000 population and cities of 60,000 population and above), Maryland (state law prohibited until 1931 when it was modified to grant local option to Baltimore County, in in-

corporated towns in Prince George's County and Allegany County.)

**3. States with laws which provide for local option on Sunday motion picture shows:**

- (a) *Arkansas.* Law prohibited until 1931 when it was modified granting local option to counties.
- (b) *Connecticut.* State law prohibits but grants right to officials of cities, towns, boroughs to authorize motion pictures exhibitions from 2 P.M. to 10:30 P.M.
- (c) *Idaho.* State law prohibits but grants local option to cities and towns.
- (d) *Massachusetts.* State law prohibits but permits licensing of Sunday motion picture shows in cities and towns under supervision of state police.
- (e) *New Jersey.* State law prohibited until 1933 when it was changed giving local option to cities and towns.
- (f) *New Hampshire.* State law prohibits but cities and towns granted local option after 6 P.M.
- (g) *New York.* Local option in cities and towns after 2 P.M.
- (h) *Ohio.* State law permits after noon but other statutes under the Constitutional provision for a referendum grant cities and towns local option.
- (i) *Rhode Island.* State law prohibits but permits officials of certain cities and towns to grant licenses to show motion pictures on the Lord's Day after 2 P.M. Pictures must have the approval of the National Board of Review.
- (j) *Texas.* State law prohibiting operation of Sunday motion picture shows and theaters repealed in incorporated cities and towns after one P.M.; City Council or City Commissioners empowered to enact ordinances prohibiting or regulating same on Sunday.

**SABBATH LAWS IN RELATION TO SUNDAY MOVIES (Commercial)**  
 (As of August, 1933)



For classification of states and full explanation see pages 77-81





**4. States in which Sunday motion picture shows are permitted throughout the state:**

Arizona, California, Illinois, Louisiana, Nebraska, Nevada, Minnesota, Montana, New Mexico, Oklahoma, Oregon, Utah, Washington, Wisconsin, Wyoming and District of Columbia.

### SUMMARY

1. States with laws which prohibit Sunday motion picture shows . . . . .	21
Population of these 21 states . . . . .	50,176,162
Percentage of population of U. S. . . . .	40.9
2. States with laws which prohibit Sunday motion picture shows in part of the state . . . . .	2
Population of these 2 states . . . . .	4,277,774
Percentage of population of U. S. . . . .	3.4
3. States with laws which provide for local option on Sunday motion picture shows . . . . .	10
Population of these 10 states . . . . .	38,409,633
Percentage of population of U. S. . . . .	31.3
4. States in which Sunday motion picture shows are permitted . . . . .	15
and District of Columbia	
Population of these 15 states and D. of C. . . . .	29,911,480
Percentage of population of U. S. . . . .	24.4

*Author's Note*—From the above we estimate that fifty-five percent, or 67,526,275, of the population of the United States live under laws, state or local, which prohibit Sunday motion picture shows.

### SABBATH LAWS AND SUNDAY BASEBALL

(As of August, 1933)

(Commercial baseball unless otherwise stated)

**1. States with laws which prohibit Sunday baseball:**

Delaware, Florida, Georgia, Iowa, Michigan, Mississippi, North Carolina, South Carolina, South Dakota, Vermont, Virginia, West Virginia.

The laws of all these states prohibit Sunday baseball where an admission fee is charged or where the commercial element

enters. The laws of the following states prohibit, in addition, non-commercial Sunday baseball:

Delaware, Florida, Michigan, Mississippi, North Carolina, South Carolina.

**2. States with laws which prohibit Sunday baseball in parts of the state:**

Alabama; law prohibited Sunday baseball, commercial and non-commercial, throughout the state until 1933 when the law was changed to grant local option to cities of 60,000 population and above.

Arkansas; State law prohibited Sunday baseball, commercial and non-commercial, throughout the state until 1931 when the law was changed granting local option to counties of 50,000 population and above.

Maryland; state law prohibited Sunday baseball, commercial and non-commercial until 1931 when law was changed granting local option in Baltimore County and incorporated towns in Prince George's County and permitting in Hagerstown from 2 P.M. to 5 P.M.

**3. State law prohibits professional Sunday baseball but permits amateur games:**

Kentucky; law permits amateur Sunday baseball throughout the state.

Maine; state law prohibits both professional and amateur Sunday baseball but was modified in 1933 to grant town councils the right to permit amateur games from 2 P.M. to 6 P.M.

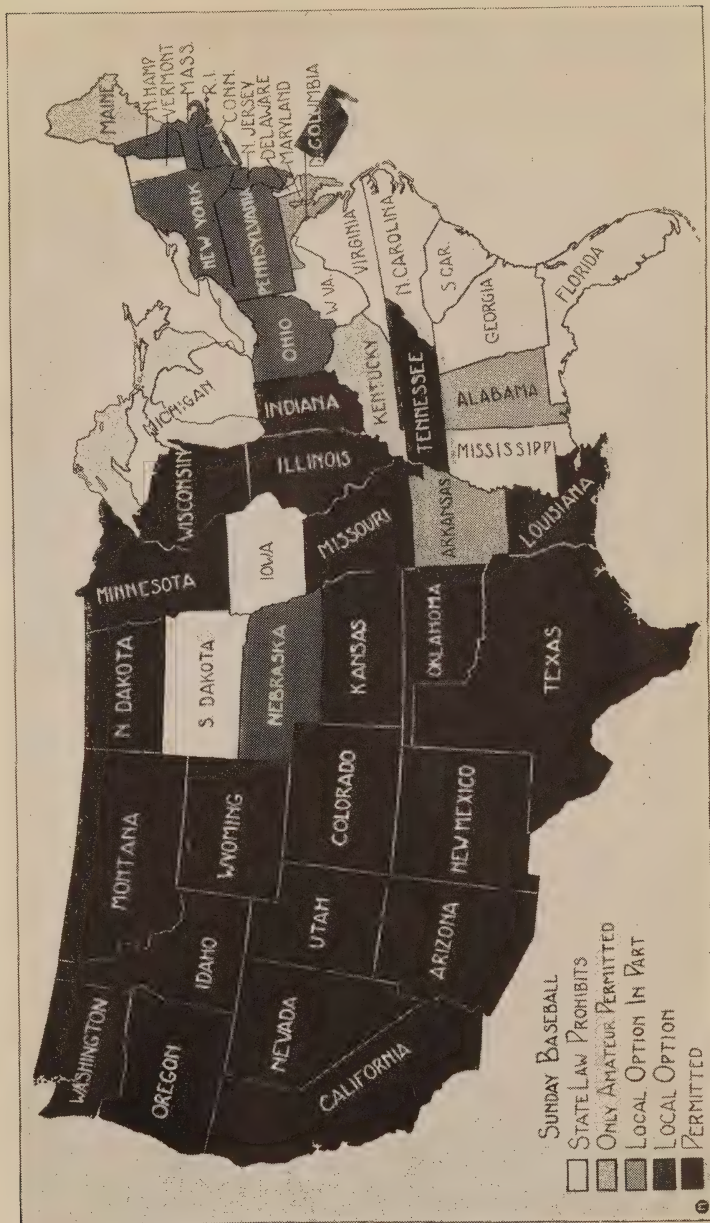
**4. States with laws which grant local option to cities and towns on Sunday baseball:**

Connecticut; state law prohibits but grants local option to cities and towns after 2 P.M.

Massachusetts; state law prohibits but grants local option to cities and towns from 1:30 to 6:30 P.M.

Nebraska; state law prohibits competitive games but cities and towns may permit by vote and county by resolution.

**SABBATH LAWS IN RELATION TO SUNDAY BASEBALL (Commercial)**  
 (As of August, 1933)



For classification of states and full explanation see pages 81-85





New Hampshire and New York; State law prohibits but grants local option to cities and towns after 2 P.M.

Ohio; state law permits after 12 M. but other laws provide for local option in cities and towns.

Pennsylvania; Local option to cities, towns, boroughs, and townships 2 P.M. to 6 P.M.

Rhode Island; State Law prohibits but grants local option to cities and towns from 12 noon to 6 P.M.

#### 5. States which permit Sunday baseball throughout the state:

Arizona, California, Colorado, Idaho, Illinois, Indiana (after 1 P.M.), Kansas, Louisiana, Minnesota, Missouri, Montana, Nevada, New Jersey, New Mexico, North Dakota (1 to 6 P.M.), Oklahoma, Oregon, Tennessee, Texas, Utah, Washington, Wisconsin, Wyoming and District of Columbia.

### SUMMARY (Baseball)

1. States with laws that prohibit Sunday baseball.....	12
Population of these 12 states.....	24,050,739
Percentage of population of U. S. ....	19.6
2. States with laws that prohibit Sunday baseball in parts of state .....	3
Population of these 3 states.....	6,132,256
Percentage of population of U. S.....	4.9
3. States with laws which prohibit professional Sunday baseball but permit amateur games.....	2
Population of these 2 states .....	3,412,012
Percentage of population of U. S.....	2.8
4. States with laws which give local option on Sunday baseball . . . . .	8
Population of these 8 states.....	37,253,383
Percentage of population of U. S. ....	30.4
5. States with laws which permit Sunday baseball.....	24
and District of Columbia	
Population of these 24 states and D. of C. ....	51,926,656
Percentage of population of U. S. ....	42.3

*Author's Note*—From the above we estimate that 33 1/3%, or 40,925,015, of the population of the United States live under laws, state or local, which prohibit Sunday baseball.

*They Shall Not Pass*

If these interests succeed in accomplishing their purpose, irreparable injury will follow. The Lord's Day in America will become less and less a holy day and more and more a holiday. It will cease to be dominantly a day for religion and become dominantly a day for pastimes and amusements. The stamp of the dollar will be written upon it. The American Christian Sabbath will be supplanted by the Continental Sunday of Europe. The hallowed influence of a quiet, restful day dedicated to God and the spiritual life will be no more. The commercialized amusement interests will come into direct and powerful competition with those institutions upon which we rely to teach morals and religion and which function chiefly on the Sabbath Day, and their task in building and upholding the moral foundations of society upon which the Republic rests will become increasingly more difficult.

In the dignity and strength of loyalty to their country and their Christian faith the Christian patriots of America must say to these interests, "You shall not pass."

*How Meet This Opposition?*

The purpose of this chapter is chiefly to set forth the magnitude and character of the opposition of these amusement and sport interests to the Christian Sabbath. The ways of meeting this opposition can be gathered largely from other parts of this Manual. However, this chapter would not be complete without some suggestions as to how to meet their assault upon this institution. We submit the following outline with some references to other chapters:

**First. Turn the light on these interests.**

Show the Christian people of America who these interests are and how they have camouflaged the issue; unmask their selfishness and greed; proclaim their anarchistic spirit in trampling under foot laws they have failed to have repealed; show their contempt and ridicule of the founders of the Republic

and of the church folk who oppose them; uncover their deceit in their "service campaigns" by which they try to spike church opposition to an open Sunday, and the defeat of these interests is assured. Some one has said that "Publicity is the best Dutch Cleanser." Let Christian leaders make a liberal use of it in this matter, and public sentiment will be created against these interests.

**Second. Show they are demanding to be made a "Special Privilege" industry.**

Most other industries confine their operations to six days of the week with beneficial results, it is generally agreed, both to these industries and to society. However, these amusement industries are demanding that they be permitted to carry on their business seven days of the week. That is, they want to be made a "Special Privilege" industry. (See chapter on Defending Our Sabbath Laws Against Attack.)

**Third. Show their plea for an open Sunday for the sake of the workingmen to be insincere and without reason.**

It is the workingman's money not his happiness they are interested in. They overlook the fact that an open Sunday necessarily involves Sunday labor on the part of large numbers of workingmen. In these days of short and shorter hours in industry workingmen have ample time for recreation and amusement on the other days of the week. (See chapter Defending Our Sabbath Laws Against Attack.)

**Fourth. Show that these amusement interests—commercial enterprises in business to make money—are demanding the privilege of coming into competition with the church, a non-commercial institution operating to build character for the patronage of the people on the Lord's Day.**

In America we have set apart the first day of the week for character-building. Recognizing the vital importance of a high standard of character among the people in a Republic, we have set apart one day each week for this high task, and to give character-building agencies the opportunity to function to the best advantage we have required the ordinary labor and business of other days to suspend on this day. The other

days of the week we devote largely to making a livelihood.

Our greatest character-building institution is the church. By its services of worship, by its instruction in morals with religious sanctions on the Lord's day it contributes enormously to the building of the character of the people, and thereby it lessens crime, promotes the public peace and morals, and contributes to the stability of the nation. This inestimable service it renders to society and the state *without public expense*. Not one cent in taxes is levied on the people to provide it. The cost of providing it is borne by those who choose to support the church.

That we may have some idea of what this service which benefits the whole people would cost the public, were it provided by taxation as is the service rendered by our public schools, we submit the following figures from the Bureau of Census of the U. S. Government as to the value of church edifices in the United States and the expenditures of the churches for the year 1926, the year the Government took the religious census:

*Value of Church Edifices in U. S. (1926)*

Total value of church edifices owned by	
202,630 churches reporting .....	\$3,839,500,610
Average value per church .....	\$ 18,920

*Church Expenditures (1926)*

Total expenditures of 216,042 churches re-	
porting—93.1 per cent of all the churches	
of the United States .....	\$ 817,214,528
Average expenditure per church .....	\$ 3,783

Our readers can estimate from the above the cost of the service which the churches of their community or city are rendering in this character-building work on the Lord's Day—rendering unselfishly and without public expense for the public good.

In view of this unselfish, character-building service the church is rendering, is it not inconsiderate and selfish for these amusement interests not in business to build character but to make money and which already have six days in the week to carry on their business, to demand that they be allowed to operate on the Lord's Day and thus compete with the church and hamper it in the service it is rendering society?

**Fifth.** Show how yielding to the demands of these interests will result in the loss of that which gives the Sabbath its greatest value—its unique, sacred character.

The Sabbath is the sacred day of the week, set apart for the culture of the soul. Things entirely proper when done on other days are wrong when done on the Lord's Day. Our forefathers had this sense of the unique, sacred character of the day. This has been the prevailing conception of the Sabbath throughout our entire history. It has its compelling and restraining influence upon the thoughts and actions of the people throughout the entire day. It is the most potential force in securing for the people the best things the Sabbath was designed to bring. (See chapter on the Sabbath a Holiday or a Holy Day in America.)

Sunday amusements and sports break down in the minds of the people the sense of the sacred character of the day. It is impossible to bring these amusements into the Sabbath and still retain the sense of its unique character. We must choose one or the other. We cannot have both. The price of an amusement Sunday is too great. We cannot afford to pay it.





## CHAPTER VII

### SEVENTH DAY ADVENTIST OPPOSITION

With the possible exception of the commercialized amusement organizations, the Seventh Day Adventist Church is the most aggressive, determined, and powerful agency in the United States in opposition to all Sabbath laws and to the first day-of-the-week Sabbath. They believe God appointed the seventh day of the week from the beginning to the end of the world to be observed as the Sabbath, and that their church has been raised up and commissioned to be his faithful witnesses to this truth. This furnishes the key to an understanding of their church program and of their almost unbelievable zeal and devotion in carrying it out. In hinging everything regarding the Sabbath on its observance on the seventh day of the week they are the Pharisees of the twentieth century on Sabbath observance.

Notwithstanding the fact that they have been a growing menace to the Sabbath cause for many years, it has been the policy of the Christian Church to ignore them. This is due to the fact that few people realize the magnitude and subtlety of their opposition, and to reluctance to come into open conflict with a religious denomination which in large measure teaches the evangelical doctrines of the Christian faith as do the Seventh Day Adventists. But the time has come when loyalty to the Sabbath cause requires that the teaching of this sect regarding the Sabbath, the magnitude and character of their activity against Sabbath legislation and against the first day of the week Sabbath, should be made known. This unpleasant task the writer undertakes as a duty.

#### *Seventh Day Adventist Church*

The organizing of this church dates back almost one hundred years and rests upon the theories of an uneducated farmer and the reveries and "visions" of a young, sickly, hysterical

girl, who afterwards became Mrs. White. Miller and White are to Seventh Day Adventists what the Pope is to Roman Catholics, and the hierarchs of the Mormon Church to Mormons. Their interpretations of the Bible are authoritative to Seventh Day Adventists to the present time. When they speak "the spirit of prophecy" speaks.

In its earliest history this church was known for its belief in the immediacy of Christ's second coming. Miller fixed the date of his coming as October 22, 1843. The wildest excitement prevailed. Children were taken out of school. Crops were left to rot in the fields. Property was given away. It is said, although denied, that on this day the Millerites put on their specially prepared white ascension robes, and climbed to the house tops, and waited for the moment to come when they would be "caught up to meet the Lord in the air."

*But the Lord did not come.* Their disappointment was great. Miller on further study discovered he had made a mistake of one year in his calculations and fixed the date on the same day of the month in 1844. As this date approached the excitement was even more intense. *Again the Lord failed to come.* The results were pathetic. Many were left destitute. Many drifted away into other isms of the times, and others into infidelity.

People of this type must have an "ism" of some kind to hold them together. The ism around which they had built their church being badly discredited, they found a new ism in the Seventh-Day-of-the-week observance of the Sabbath, and from that time to the present have built their church around it.

### *Growth, Membership of Church*

Throughout its history this church has had a remarkable growth. They reported 3,500 members in 1863. According to the Bureau of Census of the United States, in 1916, they had in the United States 2,011 churches with a membership of 79,355; in 1926, 1,931 churches with a membership of 110,988. These churches are planted in every state of the

STATISTICS OF SEVENTH DAY ADVENTIST CHURCH IN  
UNITED STATES

STATE	Number of Churches	Number of Members		Expenditures During Year 1926	
	1926	1926	1916	For Current Expenses and Improvem'ts	For Benevo- lences, Mis- sions, etc.
United States.....	1,981	110,998	79,355	\$1,291,018	\$5,647,948
Maine.....	16	532	586	618	12,501
New Hampshire.....	7	177	164	556	4,974
Vermont.....	13	352	399	752	10,882
Massachusetts.....	36	2,146	1,655	32,688	170,036
Rhode Island.....	6	336	182	9,180	28,473
Connecticut.....	13	489	419	5,703	37,708
New York.....	81	5,271	3,546	96,025	412,008
New Jersey.....	42	1,721	1,181	36,931	107,820
Pennsylvania.....	73	4,794	2,704	82,327	173,329
Ohio.....	66	3,467	2,490	54,159	177,889
Indiana.....	55	2,421	1,800	40,945	126,439
Illinois.....	60	4,170	2,440	61,107	205,684
Michigan.....	138	7,955	6,266	79,563	482,186
Wisconsin.....	79	3,185	2,781	17,378	135,250
Minnesota.....	66	3,237	2,300	22,790	162,361
Iowa.....	79	2,651	2,851	15,509	104,011
Missouri.....	37	2,326	1,830	26,057	83,616
North Dakota.....	52	2,017	1,322	15,105	56,618
South Dakota.....	30	1,439	1,046	10,440	44,964
Nebraska.....	51	2,635	2,443	13,462	84,617
Kansas.....	61	2,259	2,504	14,408	84,854
Delaware.....	6	270	189	7,324	14,820
Maryland.....	20	1,598	897	22,093	105,165
Dist. of Columbia.....	4	1,441	1,006	56,716	71,865
Virginia.....	29	941	736	6,768	35,693
West Virginia.....	10	492	283	2,353	22,219
North Carolina.....	33	1,189	704	10,638	55,288
South Carolina.....	17	423	485	6,645	15,709
Georgia.....	19	1,056	710	15,285	60,489
Florida.....	44	2,630	1,259	96,122	149,383
Kentucky.....	20	1,013	382	10,863	50,582
Tennessee.....	38	2,082	1,414	26,555	89,822
Alabama.....	20	740	609	7,542	33,608
Mississippi.....	18	568	398	6,112	22,035
Arkansas.....	19	706	601	4,527	19,490
Louisiana.....	10	536	481	11,416	25,832
Oklahoma.....	47	2,642	2,258	15,048	105,608
Texas.....	52	3,011	1,801	39,731	98,963
Montana.....	25	872	701	8,222	44,391
Idaho.....	32	1,186	1,065	9,298	47,824
Wyoming.....	8	310	224	3,802	16,004
Colorado.....	63	3,169	2,762	28,211	152,207
New Mexico.....	9	221	323	3,772	11,664
Arizona.....	9	579	441	4,110	27,799
Utah.....	6	190	175	3,397	20,441
Nevada.....	2	125	149		
Washington.....	93	6,063	3,944	48,776	273,864
Oregon.....	69	4,936	3,476	58,802	228,939
California.....	198	18,429	10,973	141,187	1,142,024

<sup>1</sup>Amount for Nevada combined with figures for Utah, to avoid disclosing the statistics of individual churches.

union. The accompanying table shows the number of their churches and their membership in each state. It is significant that this church with only 111,000 members in the United States has its congregations so equitably distributed over the entire country. This is true of the Adventist Church for the rest of the world for it carries on its missionary activities in practically every country on the face of the earth. This distribution is planned with a view to giving Seventh-Day-Sabbath testimony throughout the whole world. It is also significant, because of what they teach concerning the United States, that their church's greatest work is done in this country; and that their headquarters, formerly at Battle Creek, Michigan, is now at Tokoma Park, Maryland, just across the line from the District of Columbia, the seat of our national government.

The Seventh Day Adventist Church is often commended in the religious press for its missionary activities and the liberality of its members in supporting its missionary and other church work. The table referred to above shows the church's total contributions for the year 1926 to have been \$6,993,983 which is an average of about \$63.00 per member.

In so far as their efforts and money are spent in teaching the essential doctrines of salvation which they hold in common with other Christian churches they should be commended. But much of their energy and money is spent, not in winning unbelievers to the Christian faith but in work among members of other churches, teaching them the doctrines peculiar to Seventh Day Adventists and drawing them away from these churches into membership in their own church. This is true of their work in this country. It is especially true of their work in missionary lands. They send their missionaries into these lands to work upon the converts to Christianity from heathendom, won by the efforts of missionaries sent out by other Christian churches. They endeavor to win them away from the churches to which they belong and to an acceptance of the doctrines peculiar to Seventh Day Adventists. Their



work in mission fields has unsettled the faith of many converts to Christianity, produced much friction and undone much of the work of devoted missionaries. Their growth, therefore, is no true measure of Gospel progress.

It is impossible to understand the importance they attach to Seventh Day Sabbath observance, the energy they expend in propagating this doctrine, and their intense and fanatical zeal in opposing all Sabbath legislation, without an understanding of their interpretation of Scripture concerning their own denomination and the important part it and Seventh Day Sabbath observance play in God's program for the world. They are strong on prophecy, particularly the prophecies of Daniel and the Revelation which they interpret in a most peculiar way.

*Seventh Day Adventists, God's Faithful in the Last Days*

In the seventh chapter of Revelation, we read of the 144,000 of the redeemed who have the seal of God on their foreheads. Seventh Day Adventists believe that this is to be the actual number of God's faithful who keep his commandments and the testimony of Jesus, in the last days. They believe themselves to be this faithful number. The seal of God they declare to be *Seventh Day Sabbath observance*.

*The Beast, the Mark and Image of the Beast*

They lay great stress upon the message of the Third Angel contained in the prophecies found in the 13th chapter of the Revelation. The persecuting beast of this chapter they declare to be the papacy or hierarchy of the Roman Catholic Church; "The mark of the beast," the observance of the Sabbath on the first day of the week. They claim that neither Christ nor his apostles changed the observance of the Sabbath from the seventh to the first day of the week, but that this change was brought about by an edict of the Pope to which Constantine gave legal sanction in 321 A.D. Those, therefore, who observe the first day of the week as the Sabbath pay homage to Rome and wear "the mark of the beast."

“The image of the beast” of this same passage is “that form of apostate Protestantism which will develop when the Protestant Churches will seek the aid of the civil power for the enforcement of their dogmas.”

*The United States the Two-Horned Beast that Will  
Persecute Seventh Day Adventists*

This same passage speaks of a beast that “had two horns like unto a lamb, and he spoke as a dragon.” The Seventh Day Adventists say:

“The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.” “The Great Controversy,” page 440.

One of the horns of this lamb-like beast is the civil power; the other the ecclesiastical power. The Protestant Churches of this country, they teach, are rapidly heading up into a great ecclesiastical machine that will dominate the civil power. They are, or at least are rapidly becoming the Babylon of the Revelation, no longer true churches of Christ, but apostate churches. They are soon to *force* the civil power to enact laws to *enforce* their religious dogmas upon all the people, and chief among these is a law requiring the religious observance of the first day of the week by all the people. “The civil government of our American Republic will be finally submerged and its lamb-like characteristics will be entirely obliterated and the dragon voice will speak through a mighty combination of the churches and this ‘religious power’ will ‘so control the government’ as to make the churches the supreme authority in both political and ecclesiastical affairs.” “A decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving people liberty after a certain time to put them to death.” “When the protection of government shall be withdrawn, the people of God will flee from the cities

and villages and associate themselves together in companies dwelling in the most desolate and solitary places.”

Here, then, in our fair America the Protestant Churches are to persecute and put to death Seventh Day Adventists—God’s faithful remnant—because of their Seventh Day Sabbath observance.

All this and more, I find in the “Religious Liberty Day Program” for use in all Seventh Day Adventist churches on March 2, 1929, prepared by Rev. C. S. Longacre, one of their leading authorities, whom they have put in charge of their work of opposing Sabbath legislation throughout the United States.

### *The Wherefore of Their Mission*

In the light of the above we may be able to understand the tremendous importance they attach to Seventh Day Sabbath observance and to their mission to proclaim it throughout the whole world and to suffer and die for it. Again we quote Dr. Longacre:

“In view of the fact that the apostate Protestant forces are to unite with a restored papacy in the old Christendom in different lands to issue a general decree that all shall be slain who refuse to obey their mandate of universal Sunday observance, *God has given a universal message to be proclaimed to all that dwell on the earth, and to every nation, and kindred and tongue and people, warning every man under pains of eternal death, not to worship the beast and his image and receive his mark.*”

We can now understand the fanatical zeal of the Seventh Day Adventists in their campaign against the Christian Sabbath. This campaign consists of a “thoroughly organized and systematic propaganda to oppose Sabbath legislation, to encourage the violation of existing Sabbath laws and, to encourage in every way possible the desecration of the Sunday Sabbath; it is waged with all the zeal of fanaticism due to their Sunday mark of the beast doctrine.”

*Methods of Opposition*

1. At hearings before Congress, State Legislatures, city or town councils where Sabbath legislation is involved, representatives of this church, usually ministers, are nearly always present. They announce themselves as ministers of the Gospel but as far as possible conceal their identity as Seventh Day Adventists. They oppose all Sabbath laws as religious legislation and in the name of religious liberty, insist people cannot be made moral by law, and usually raise the question of the day on which the Sabbath is to be observed. Their evident sincerity and religious conviction, their plausible arguments, and their posing as the champions of religious liberty win the sympathy and support of many honest legislators.

At these hearings they stand side by side with and support the representatives of selfish commercial interests who have no regard for the rest or religious values of any day of the week. Thus they, a people who have a high regard for the sacredness of the Seventh Day of the week, join hands with the irreligious and ungodly who are at work to destroy the sacred character of any Sabbath day.

2. They are most active in securing signers to petitions against Sabbath bills before Congress and state legislatures. When the Lankford Sunday Rest Bill to secure for our nation's capital a reasonable Sabbath law was before Congress in 1926 and 1927, they compassed America in a petition signing campaign and sent in to Congress petitions against the bill signed by at least one million people—more than all the Protestant Churches of the nation sent in for it.

*Seventh Day Adventist Zeal*

In their zeal in this work they were not too careful to secure honest signers to these petitions. Under date of February 26, 1928, the writer received the following letter from Rev. M. Wayne Womer, D.D., who was then Secretary of the Lord's Day Alliance of Michigan, regarding alleged deception they practised in that state:

"The Seventh Day Adventists have gone through the state getting signers to petitions against the Lankford Sunday Rest Bill and they have asked people to sign for the bill in favor of the Christian Sabbath, but they have not stated which day and we are finding all over this state that the people have signed petitions thinking they were signing a petition for the Sunday Rest Bill. This is a Seventh Day Adventist trick and ought to be exposed."

3. Vast quantities of literature are published and distributed by this sect in their campaign against the Christian Sabbath. There is perhaps no body of people in the world of their number which has as many publishing houses and which puts out anything like the volume of books, magazines, and tracts they do. Their anti-Sunday propaganda is usually woven into writings on other subjects in which they are at agreement with Christians generally. Their publications rarely carry the name of the Seventh Day Adventist Church. There appears to be a studied effort in their literature to conceal its Seventh Day Adventist origin. They are experts in selling this literature. Amazing quantities of it could be found in homes throughout the United States. Most of the people who purchase it are unaware they are getting literature which propagates Seventh Day Adventism. "*The Michigan Lord's Day Leader*," issue of January-February, 1928, published the following warning:

"*Pastors*, safeguard your people by warning them from the pulpit, in your visitations, and your church calendar, against buying religious literature from agents at the door. Twenty-three men and women spent 2,050 hours during the month of October, calling from house to house in Michigan, selling anti-Sunday literature, magazines and books, which were also filled with other pernicious doctrines. More than \$30,000 worth of such literature was sold in Michigan in 1927. Nearly \$70,000 worth was sold in America in one month."

4. They carry forward much of their opposition to Sabbath legislation under the name of the "Religious Liberty



Association." This is an organization formed and officered by Seventh Day Adventists. The editor of its organ, "Liberty," "a magazine of religious freedom," is C. S. Longacre, whom the "Year Book of the Seventh Day Adventist Denomination" for 1931, page 6, shows to be the Secretary of the General Department of Religious Liberty under the General Conference Committee of the Seventh Day Adventist Denomination.

The name is misleading. Most people are led to believe it is an anti-Catholic, inter-denominational movement, working to prevent Catholic domination in religious matters. Whereas it is a Seventh Day Adventist organization whose purpose is to destroy the Protestant American Sabbath by a specious and insincere plea for religious liberty.

5. The question has often been raised as to where all the funds come from which are necessary to carry forward their extensive propaganda against our Christian Sabbath. Do they all come from the "tithes" of the members of this church? Or, do other organizations interested in an "open Sunday" help to finance their campaigns?

The writer has no first hand information on this point which he cares to present but submits a statement from Rev. Samuel Walter Gamble of Long Beach, California, regarding the methods which he alleges were employed to raise funds in the campaign which resulted in the repeal of the Sabbath Law of California in 1883. Mr. Gamble is a minister of the Methodist Episcopal Church, a man who has travelled extensively over the United States and Canada lecturing in the interests of the Sabbath, and is the author of a book entitled "Sunday the True Sabbath of God." Under date of February 4, 1930, the writer received from him a letter in which was enclosed the following statement which speaks for itself:

*How and When the Adventists Killed the Sunday  
Laws of California*

"During over twenty years there had been a good Sunday law in California. Twice an Adventist worked on Sunday,

and was arrested. The case was carried to the Supreme Court, on the ground that Sunday laws were unconstitutional. In both instances the Supreme Court decided that the law was constitutional. In the second case the Supreme Court Judge said that a Sunday law did not interfere with the religious rights of any person, as it did not require a person to attend church on Sundays, but it did protect persons from being compelled to work on Sundays against their will.

The Republican Party was in power and defended the law. Mr. Stoneman, a Democrat, aspired to be elected Governor. He promised the Adventists that if he were elected he would repeal the Sunday law. His party contributed liberally, as did the owners of saloons, gambling houses, and the owners of red light property to the Adventists, who flooded the state with religious persecution literature. Mr. Stoneman was elected and a majority of Democrats to both Houses in the fall of 1882. They took their offices in the spring of 1883. The first bill passed by them was a bill to repeal the Sunday law; it was carried by a vote of 47 for, and 21 against. In the other house the vote was 22 for, and 9 against."

SAMUEL WALTER GAMBLE,  
3449 E. State St.,  
Long Beach, Calif.

### *How Meet Seventh Day Adventist Opposition?*

#### **First. Turn the light on them.**

We gladly recognize their right to propagate their beliefs. But we claim the right to oppose their views, which includes the right to let the people know who they are, what they believe, and the methods they employ to extend their beliefs. It is our conviction that if the people knew all the facts, the effects of their efforts in opposing our first-day-of-the-week Sabbath would be greatly lessened.

**Second. Show their efforts bearing on the Sabbath to be almost wholly destructive in their effects.**

Suppose we grant that they are right in their contention

that the seventh day of the week is to be observed as the Sabbath throughout the entire period of human history. What have they accomplished by all their efforts of three-quarters of a century in getting the people of America or any other country to accept their views and observe the seventh day of the week as a Sabbath outside of the comparatively small number whom they have brought into the membership of their own church? On the other hand they have been a powerful agency, as they have worked in cooperation with selfish interests who have no regard for a Sabbath observed on any day of the week, in breaking down respect for the only Sabbath the American people know anything about and which, if destroyed, will leave us without any day for rest and worship. Destruction, not construction, is the result of their efforts. Suppose they succeed in their efforts to have all our Sabbath laws repealed, and the state were either to have no laws protecting her people in this right of a weekly rest, or to guarantee them one day's rest in seven without any regard to what day of the week that day shall be. In the former case our workingmen would be at the mercy of their employers in the matter of a day of rest and the selfishness and greed of many employers would condemn their workingmen to the slavery of seven day toil. In the latter case utter confusion would result and the American people would be deprived of the benefits which result from practically all our people observing the same day.

**Third. Show their claim that the state is a secular institution to be unfounded.**

The State, Seventh Day Adventists say, is a secular institution. It can have nothing to do with religion. The Sabbath is a religious institution. Therefore, the State can have nothing to do with it and should have no Sabbath laws.

The State is not secular. The Bible teaching is that the State is a Divine institution under the authority and law of God. It is a part of the Kingdom which Christ came to the world to set up and nations and governments as well as men

are to be brought into willing subjection to Christ. The Scriptures teach that Christ's authority extends over nations and governments as truly as over men; that he is King of nations, King of Kings and Lord of Lords.

Nor is our American nation and government secular. In this country we have separated church and state, but we have not divorced religion from the State. We use the oath in our courts. We have daily prayer in legislatures and in Congress. We have the Bible in many of our public schools. We have our National Thanksgiving Day. Christianity has been woven into the warp and woof of our nation's life and in many of our states the courts have declared Christianity to be part of the common law. Therefore, the contention of Seventh Day Adventists that we should not have civil Sabbath laws because the State is secular is without foundation.

**Fourth. Show that the day of the week on which the Sabbath is observed is not of the essence of Sabbath keeping.**

There is nothing inherently holy in any particular twenty-four hours of time that would require the Sabbath to be observed on the same day of the week throughout all time. The observance of one day in seven as a Sabbath is unchangeable because this has its basis in fundamental, unchanging needs of man. There is no historical evidence that from the beginning the seventh day of the week was observed without any break down to the time of Christ. There is strong evidence that the Jewish Sabbath was a movable Sabbath. The Fourth Commandment is so worded as to permit a change in the day of the week on which the Sabbath is to be observed. It is the seventh day *after six days labor*, not the seventh day *of the week*, it requires to be observed as the Sabbath.

**Fifth. Present the evidences of the change of the observance of the Sabbath from the seventh to the first day of the week.**

Seventh Day Adventists make much of the want of an expressed command authorizing a change in the day. In this they seek for what is unwarranted. Can they find a direct

command to substitute baptism for circumcision, the Lord's Supper for the Passover, and the church for the synogogue? Christianity did not supplant Judaism by direct command and immediately, but gradually, by growth and through example and use.

This was true of the Sabbath as of the other institutions of Christianity. All that is needed is to show that the risen Christ substituted the first for the seventh day by example—by exclusive approval and use.

### *Evidences of the Change*

That he did so is so generally accepted by the Christian people of America that we give only a summary of the more important evidences of the change.

a. It is significant that our Lord rose from the dead not on the seventh but on the first day of the week. This was according to the Divine plan and appointment. His resurrection completed this work of redemption. Creation had a weekly memorial in the seventh day Sabbath. The greater work of redemption needed a weekly memorial. The transference of the observance of the Sabbath from the seventh to the first day of the week would provide this memorial. What more natural than for Christ to make this transfer? Seventh Day Adventists have no weekly memorial of redemption.

b. Following his resurrection and before his ascension there were ten recorded appearances of Christ. Six of the ten were on the first day of the week; five on resurrection day and one on the next first-day. All of his recorded appearances of which the dates are ascertainable took place on the first day of the week; not one on the seventh day.

c. Before his ascension Christ appointed a future meeting for the disciples. They were to tarry at Jerusalem, awaiting "the promise of the Father." This promise was fulfilled at a meeting of the disciples on the day of Pentecost, which in that year was on the first day of the week. On that seventh first-day after his resurrection, Christ poured out upon the



disciples the promised gift of the Holy Spirit. On that day three thousand souls were converted and the formal planting of the Christian Church took place.

d. The last recorded visible appearance of Christ (to John on the Isle of Patmos) took place on the first day of the week—"the Lord's Day." After his passion Christ is never known to have kept the seventh-day Sabbath; to have appointed any meeting with his disciples, to have revealed himself to the disciples, or to have dispensed Pentecostal gifts on any seventh day. After his passion he used the first day of the week exclusively for these purposes. If anything can be vacated by disuse and if anything can be instituted by example and use, the risen and ascended Lord vacated the seventh day of the week and instituted the first day as the Sabbath.

e. The Apostles under the guidance of the Holy Spirit used the first day of the week for Christian worship. To reach the Jews with the Gospel message they did use the seventh day for preaching in the synagogue. But they are never recorded as using it for distinctive Christian ordinances. For baptism, the Lord's Supper and Christian worship they used the first day of the week.

f. The first day of the week was observed in the early centuries by the Christian church. The Epistle of Barnabas (near the close of the first century) says, "We keep the eighth day for rejoicing, in which also Jesus rose from the dead." The Didache (early in the second century) directs, "On the Lord's Day gather yourselves together and break bread and give thanks." Eusebius says, "All things whatsoever it was our duty to do on the Sabbath, we have transferred to the Lord's Day, as more honorable than the Jewish Sabbath." Augustine says, "We keep no Sabbath, we keep the Lord's Day as a memorial of a second creation."

The Edict of King Constantine in 321 A.D. forbidding all labor and commerce throughout the empire on the first day of the week, gave legal recognition and sanction to the well-established custom among Christians of observing the first day of the week as the Christian Sabbath.



## CHAPTER VIII

### DEFENDING OUR SABBATH LAWS AGAINST ATTACK

In the contest over our Sabbath laws it is not sufficient, in meeting the attacks of our enemies, to confine ourselves to the arguments for our Sabbath laws presented in Chapter IV, where the basic reasons for them as stated by our courts are presented. In meeting the popular objections so frequently urged against these laws in our daily newspapers, before Legislative and Congressional committees, and in local contests where the Sabbath law is the issue, other arguments with a popular appeal are necessary. It is important in such contests that those who take the lead in defending our Sabbath laws should be skilled in meeting in a popular way the enemy attacks. To aid such in their defense of these laws is the purpose of this chapter.

**First. A most effective way of meeting these attacks is to show who the enemies are who are leading the fight to break down these laws.**

As stated in Chapter VI, it is part of the strategy of these enemies to turn the attention of the public away from themselves and to focus it upon Sabbath reformers. They know that their own motives are selfish, and that if the public learns who they are, and the motives back of their campaign, it will hurt their cause. They, therefore, focus attention first upon the Sabbath laws, misrepresenting, caricaturing, and ridiculing them, and at the same time they hold up to ridicule and abuse those who are defending these laws.

#### *Spotlight the Enemy*

Therefore it should be part of our strategy in the defense of these laws to focus attention upon the enemy. Almost invariably in local, state, or national contests they are a group of people who are financially interested in breaking down these

laws. They expect to make money out of the enterprise and are actuated not by altruistic or humanitarian motives, but by that which will be recognized by the public as selfish. In any particular contest find out who these individuals or groups are. For example, back of contests to legalize Sunday motion pictures is the motion picture industry, largely owned and controlled by Jews, most of whom have no regard for their own day of rest and worship, much less any for the Christian Sabbath; a group which, it is very evident, is ready to sacrifice the moral standards of our life and to imperil the morals, particularly of the youth of the nation, on week days, for financial gain. These want to take possession of the day which in America has been set aside for building up the moral life of the people, and use it for their financial profit, using holy time to break down those same morals which they are injuring on the other days of the week.

Get the facts as to those who are putting up the money in state and local fights, in the effort to break down these laws, and you will find that they are the same type of people actuated by the same selfish motive. These facts clearly established and fearlessly enunciated will be tremendous factors in enlisting public sentiment against their efforts.

The subtle and deceptive methods used by the enemy to promote their campaign, as these have been outlined in the chapter on Commercialized Amusements and the Christian Sabbath, will also be helpful. A service campaign, for example, put on in a local community to ingratiate themselves with the friends of the Sabbath, and to spike church opposition in the time of a local contest, is one of their most subtle methods of campaign. Someone has said, "Publicity is the best Dutch Cleanser." We suggest that this method be used liberally in turning the light on the enemy and on their methods of warfare.

**Second. An argument that can be used with effect against most of these enemies is that they are endeavoring to become Special Privilege Industries.**

The drive against these laws is carried forward largely by commercialized amusement interests. They are demanding the privilege of conducting their business seven days in the week. By law, by common consent, and by their own choice, practically all other lines of business in our country confine their operation to six days in the week, and close on the seventh day. It is all but universally accepted that this is wise, and results to the advantage of all concerned. But those engaged in the amusement business are not willing to accept this common custom and to confine their operations to six days. They loudly demand the seventh day as well, and are out to repeal the laws which prevent them from using this day for financial gain. In other words, they are demanding that they be made a Special Privilege Industry. In this they are unfair. Either let them demand that the Sabbath laws be repealed in their entirety and every kind of business be given full liberty to run seven days a week, or cease their demands to run their amusement business seven days a week.

**Third.** One of the arguments most frequently used for the repeal of these laws is that repeal is in the interest of the workingman.

Before legislative committees and in the newspapers the proponents of an open Sunday are constantly urging this reason. They say that the laboring man gets little joy out of life on the six days on which he has to work, because he has no opportunity for recreation or amusement. When Sunday comes, and he is released from toil, they want to put on their amusements that joy and sunshine may be brought into the lives of the poor workingmen.

How much do the leaders of these amusement interests really care for the workingmen apart from wanting to gather them in great crowds into their places of amusement to get their money? They remind me of a man who went to Atlantic City to have a good time, leaving his wife and children at home. He found a place of amusement where you pay ten cents for three baseballs to throw at the baby dolls. If you knock over one baby you get a quarter. This man threw away



a dollar's worth of baseballs but didn't hit a single baby doll. Then he went to his room in the hotel and wrote a letter home to his wife with tears rolling down his cheeks, telling her that he missed the babies. There is just as much sincerity in what these amusement interests say about the workingman as there was in what this man said about the babies. They want the workingman's money, and believe that if they can open their places of amusement on the day when the workingman is largely free from secular toil, they will get more of his money than on any other day.

### *Sunday Amusements Mean Sunday Labor*

We cannot have a commercialized amusement Sunday without involving the workingman in Sunday labor. Open theater buildings and moving picture houses on Sunday, and the buildings will have to be kept in order, tickets sold and collected, ushers employed, and the moving picture machine operated, or the acting done. Put on Sunday outdoor amusements—baseball games, or park amusements—and in addition to work required on the ground, extra transportation has to be provided to get the people to and from these places. Who will do this work? "The poor workingman." Where will his joy come in on Sunday? An open Sunday over America would involve hundreds of thousands, if not millions, of workingmen in the slavery of seven-day toil. Let not only these amusement purveyors, but others who are demanding a Sunday of shows, games, and sports, remember this.

### *Workingman's Opportunity for Amusements on Week Days*

Are workingmen denied the opportunity for recreation and amusement on the other days of the week? The time was when the average workingman was required to labor twelve and even fifteen hours a day, and his only opportunity for recreation and amusement was on the Sabbath day. But those days are gone. Gradually the hours for daily work have been reduced until in the great industries of this country, in normal

times, the vast majority of our workingmen labor less than ten hours a day. A majority of them work not more than eight hours, and nearly all of these industries provide their employees with a Saturday half holiday. Of late some of these industries give the whole of Saturday to their workingmen for recreation.

As these lines are written President Roosevelt under the National Recovery Act is requiring practically all industries and lines of business to reduce the hours of employment to not more than forty hours a week, which is an eight-hour, five-day week for employees, leaving them for recreation one full day a week apart from the Lord's Day. While this is only a temporary measure to aid industry in getting back to normalcy, there has been of late a well supported movement for a five day labor week which has promise of success. Under these circumstances, the claim that we must have an open Sunday to give the workingmen opportunity for recreation and amusement, is without foundation.

Besides, the workingmen of America have needs even more important than recreation and amusement. They have immortal souls, for they, as truly as the rest of the people, are made in the image of God. They, as truly as others, need the Sabbath to look after the interests of their immortal spirits. They need, and vast numbers of them sincerely want, to enjoy the services of public worship and the opportunity for fellowship with their own families in the things of the spirit. These deeper interests of the workingman, the amusement vendors wholly ignore, in their hypocritical pretense of putting on their amusements to provide secular recreation for the workingman.

**Fourth.** Another frequent objection to our Sabbath laws is that it is impossible to make people moral by law.

Our opponents say, "You preachers, you reformers, seem to think that you can make your fellow men moral by law; that, if you can have a Sunday law forbidding amusements, this will make the people good. Don't you know that the

only way to make people good is to get the love of God into their hearts?"

To which we reply, "No, we do not think we can *make* people good by law, but we do think that by means of law people are *helped* to be good. There is a great mistake about the purpose of law. It is not merely to prohibit people from doing certain things deemed to be bad; its greatest value is in holding up before the people standards of conduct, declaring what is right and what is wrong. Take for example our Sabbath laws. When a state enacts a law, saying that secular labor and secular business are to be suspended on the Lord's Day, that law expresses the judgment of the people—if not of the whole people, at least of a majority of them—that it is right to reserve the Sabbath day for rest and worship, and that it is wrong to permit ordinary labor and business on this day. The educational effect of our Sabbath laws is their greatest power, after which comes their prohibitive power. It is of real assistance in aiding people to do right, to surround them with the right kind of an environment, and we can by law do much to furnish an environment which will encourage them to do right. But as for "making people moral" by Sabbath laws, no one is undertaking to do this. All we are trying to do by them is to give people a fair chance to be moral. What is a garden fence for? Not to make the garden—the gardener does this—but to make the garden possible, to keep out the animals which would otherwise come in and destroy the tender plants. What are the dykes of Holland for? It is well known that Holland with its beautiful scenery and fruitful fields lies below the level of the sea. The Dutch have built on the shores of Holland great dykes, which place their shoulders against the sea and prevent its waters from coming in to destroy Holland. Do the dykes make Holland? No. The Dutch do this. But the dykes make Holland possible.

This is all our Sabbath laws do. They require no one to go to church, or to perform any religious duty. But they say to greedy commercial interests, "Stand back and give the

preacher, the Bible school teacher, and the Christian father and mother the opportunity on this day to reach the people with the teachings of the Bible. These, if obeyed, will make them good."

As we travel the highways these days, crowded with traffic, we must keep on our own side of the road. The other half is for the people traveling in the other direction. Most travelers keep on their own side. But occasionally we meet with those who are not satisfied with their side and who crowd over on our side and sometimes crowd us into the ditch. We give them an ugly name. There are time-hogs in America, as well as road-hogs. They are not satisfied to make money six days a week. They crowd in on the other day—the day for rest, for home life, for the church, and for spiritual interests—and they would crowd all these things into the ditch that they may have the day for money-making. The time has come to say to them, "Keep on your own side of the road."

**Fifth. No argument is advanced against our Sabbath laws so frequently as the personal liberty argument.**

In substance we meet the following statement in newspaper discussions and at committee hearings on the Sabbath question: "If you church folk want to go to church on Sunday, and wear a long face, go; but if we want to go to the movies and baseball games on Sunday, and have a good time, we have the same right to these things that you have to your church-going. We demand an open Sunday in the name of personal liberty."

### *Personal Liberty versus Public Welfare*

As we see it, in the advance from barbarism toward civilization, we have to give up our "personal liberty" whenever its exercise interferes with the rights of others, or with the general good. A man well filled up with alcoholic poison, was going down the crowded street, swinging his arms about in the crowd. Some one said to him, "You had better be careful. You're interfering with these other people on the street." He replied, still swinging his arms about, "This is a free coun-

try and I'm simply exercising my personal liberty." "You'd better look out," said another man, "if your fist lands on my nose, you'll find your liberty ends where my nose begins."

A man had a dog, of which he thought so much that, when it died, he refused to bury it, and kept it lying in his back yard. His neighbors sent a delegation to remonstrate with him. They said, "Aren't you going to take that dog out of here?" To which he replied, "This is none of your business. This is my dog and my back yard." "Yes," they said, "that is true. But the odor is ours."

Whenever our so-called personal rights interfere with the rights of others or with the public good, they must be given up if we are to have a civilized society. This is where our Sabbath laws apply. They interfere with the "personal rights" of individuals only at the point where the exercise of these rights trespasses upon the rights of others and injures the public welfare. To meet their demands for an open Sunday would sacrifice the right of many of their fellow men to be free from labor and toil on this day. It would also interfere with the rights of a great multitude who believe in the sacredness of the Sabbath, to spend this day in quietness and in an environment in keeping with their convictions regarding the day.

Furthermore, an open Sunday clearly interferes with the great moral and spiritual ends which the day is chiefly intended to promote, and thus injures the public morals. These reasons have been amplified in the Chapter on The Basis of Our Civil Sabbath Laws, and do not require repetition here. The personal liberty argument for an open Sunday is a selfish argument, and will not be advanced by socially-minded persons.



## CHAPTER IX

### ENFORCEMENT OF SABBATH LAWS

The chief value of our Sabbath laws is not in the things they prohibit but in the fact that the State, by these laws, sets up its standard of what is right and what is wrong on the Sabbath as the state deals with this institution. When a state enacts a law forbidding secular labor and business on the Lord's Day, works of necessity and charity excepted, it thereby declares its judgment that labor and business which it is right to carry on on the other days of the week are wrong when performed on the Lord's Day, and places the same under public condemnation as misdemeanors or crimes. This educational value of the law is its chief value. With the great majority of our citizens the fact that it is the judgment of the state that these acts should not be done on the Sabbath is sufficient. They accept this public standard and conform to it in their activities on the Sabbath. But there is always an element that will not do this. For selfish or other motives they disregard this standard of right and wrong and do on the Sabbath what the law forbids. In some communities and states this class is small in number, in others it is larger. For this class the value of the law lies in its prohibitions with penalties attached for failure to conform to them.

Among the worst violators of our Sabbath laws are those who come here from foreign lands where the "Continental Sunday" idea prevails. They have no appreciation of the value of the Christian Sabbath and very little regard for our Sabbath laws. The accompanying table shows there is a relation between the character of the Sabbath laws of our several states and the percentage of the foreign-born population in these states.

The impression prevails that our Sabbath laws throughout the nation are very generally disregarded. In some communities and states they are, but in a majority of our com-

# Table showing the Relation of Sabbath Laws to Foreign-Born Population

(U. S. Bureau of Census 1930)

## I. STATES WITH GOOD SABBATH LAWS

State	Total Population	Foreign-born	Percentage
Mississippi.....	2,009,821	8,045	0.4
South Carolina.....	1,738,765	5,358	0.3
Delaware.....	238,380	17,025	7.1
Vermont.....	359,611	43,101	12.0
North Carolina.....	3,170,276	8,969	0.3
Florida.....	1,468,211	69,747	4.8
South Dakota.....	692,849	66,061	9.5
Virginia.....	2,421,851	24,367	1.0
West Virginia.....	1,729,205	51,865	3.0
	13,828,969	294,538	2.1

## II. STATES WITH FAIRLY GOOD SABBATH LAWS

Maine.....	797,423	100,728	12.6
Kentucky.....	2,614,589	22,007	0.8
Iowa.....	2,470,939	168,250	6.8
Michigan.....	4,842,325	852,758	17.6
Pennsylvania.....	9,631,350	1,240,415	12.9
Tennessee.....	2,616,556	13,251	0.5
Kansas.....	1,880,999	80,987	4.3
Missouri.....	3,629,367	153,085	4.2
Indiana.....	3,238,503	142,999	4.4
Georgia.....	2,908,506	14,303	0.5
North Dakota.....	680,845	105,871	15.5
	35,311,402	2,894,564	8.1

## III. STATES WITH MEDIUM SABBATH LAWS

State	Total Population	Foreign- born	Percent- age
Alabama.....	2,646,248	16,061	0.6
Arkansas.....	1,854,482	10,632	0.6
Ohio.....	6,646,697	649,220	9.8
Texas.....	5,824,715	362,287	6.2
Oklahoma.....	2,396,040	30,558	1.3
Maryland.....	1,631,526	96,330	5.9
Minnesota.....	2,563,953	390,790	15.2
Massachusetts.....	4,249,614	1,065,620	25.1
New York.....	12,588,066	3,262,278	25.9
New Jersey.....	4,041,334	850,038	21.0
New Hampshire.....	465,293	82,929	17.8
Connecticut.....	1,606,903	384,636	23.9
Rhode Island.....	687,497	171,929	25.0
Nebraska.....	1,377,963	119,199	8.7
	48,580,331	7,492,507	15.4

## IV. STATES WITH WEAK SABBATH LAWS

Washington.....	1,563,396	255,258	16.3
Colorado.....	1,035,791	99,875	9.6
Illinois.....	7,630,654	1,242,447	16.3
Idaho.....	445,032	32,284	7.3
Louisiana.....	2,101,593	37,076	1.8
Utah.....	507,847	48,015	9.5
New Mexico.....	423,317	24,052	5.7
Wyoming.....	225,565	23,343	10.3
	13,933,195	1,762,350	12.6

## V. STATES WITH NO SABBATH LAWS (Practically)

Montana.....	537,606	75,903	14.1
Nevada.....	91,058	15,095	16.6
Arizona.....	435,573	65,756	15.1
Oregon.....	953,786	110,440	11.6
California.....	5,677,251	1,073,964	18.9
Wisconsin.....	2,939,006	388,299	13.2
Dist. of Columbia.....	486,869	30,733	6.3
	11,121,149	1,760,190	15.8

munities and states these laws are about as well observed and enforced as are our laws in general. Their enforcement would be much better if Christian leaders throughout the nation would give attention to this matter. To offer helpful suggestions to those who wish to aid in securing a better enforcement of these laws is the purpose of this chapter.

**First. Elect to public office persons who believe in Sabbath laws.**

Our public officials are primarily and especially responsible for the enforcement of our laws. Those belonging to the executive department of our governments are chosen for this purpose and take an oath to enforce the law. Their oath requires them to do this whether they believe in the law or not, whether it is popular or unpopular. But unfortunately, a policy, destructive of the foundations of government, prevails widely among our public officials of enforcing only those laws they approve of, or that are popular with the people of their community. In such a deplorable situation those who want the Sabbath laws enforced should, if possible, elect to offices that deal with enforcement persons who believe in our Sabbath laws, or who, at least, will respect their oath of office to enforce them.

**Second. Carry forward an educational campaign to prepare the way for enforcement efforts.**

The enforcement of the Sabbath law in any community will depend in some measure on a public sentiment favorable to the law. Where the Sabbath law is being violated, and an effort to enforce it is to be made, an educational campaign on behalf of Sabbath observance to awaken and strengthen public sentiment on behalf of the Sabbath law will be advantageous in preparing the way for enforcement efforts. As far as possible every church and other favorable group in the community should be enlisted in the campaign; the subject discussed simultaneously from the pulpits, in the Sabbath schools, in young people's meetings of the churches, and in meetings of citizens called for this purpose. In some

instances an educational campaign of this character will be all that is required to stop the violation of the law.

**Third. Bring to bear upon the public officials and law violators the crystallized public sentiment of the community on behalf of the law's enforcement.**

This is very important in effective efforts for enforcement. This can be done by preparing a petition addressed to the proper public officials in which is included a statement of the reasons for enforcement, securing as many signers as possible to it and presenting it to the public officials and, if it is deemed wise, to those who are violating the Sabbath law. Another effective method is to secure a committee of outstanding citizens to represent the groups and individuals of the community who wish to see the law enforced to wait upon the public officials and, if thought wise, the law violators, and present the case on behalf of the enforcement of the law. What our courts have to say on behalf of these laws and the institution they protect as found in Chapter V of this Manual could be used with good effect upon public officials. A representative committee well armed with facts and arguments in many instances will be able to stop the violation of the law.

**Fourth. A few determined and wise persons can accomplish much in having the Sabbath law enforced even where public officials are opposed to the law and public sentiment is against it.**

They will have this leverage with the public officials. It is their business to enforce the laws. They have taken an oath to enforce them regardless of the law's popularity or of whether they believe in it or not.

The burgess of a town in which the sentiment for the Sabbath law was weak, had agreed to permit a Sunday show in violation of the law. One minister in that town took the matter up with him. He insisted that the burgess must stop the show, that if he did not he would be violating his oath of office and perjuring himself. He secured a number of others to press these same facts upon the burgess. With much reluctance the burgess called off the show.



In one of our large cities a Greek congregation was advertised as putting on a play in one of the theaters of the city on Sabbath evening, to which tickets were being sold and an admittance charged, in clear violation of the Sabbath law of the state. The writer and one other person took the matter up with the manager of the theater and the Public Safety Director of the city, called upon them in person, and insisted that this Sunday play must be called off. Each of the two agreed to communicate with ten persons, giving them the telephone numbers of the theater manager and Director of Public Safety and secure their promise to call these men and protest against the play. The theater manager and Public Safety Director were kept busy answering their telephones for the next twenty-four hours, and the play was called off.

**Fifth. When reason and remonstrance fail, invoke the power of the law.**

If possible have the public officials arrest the violators of the law and prosecute the case against them. If they cannot be prevailed upon to do this, secure some private citizen, or group of citizens to do it. In this case it is always wise to secure the services of a competent and sympathetic attorney-at-law.

**Sixth. There are states in which it is very difficult to enforce the Sabbath law against certain classes of violations.**

For example, in Iowa the state Sabbath law prohibits buying and selling property of every kind and any labor except works of necessity or charity, but contains no prohibition of Sunday motion picture shows or of any amusements or sports. Where the commercial element enters Sunday movies and Sunday baseball involve the buying and selling which the law prohibits and both involve labor which the courts of the state, so far as we have been able to learn, have not and, we believe never will, class as works of necessity and charity. Hence commercial Sunday amusements and sports are a violation of the Sabbath law of Iowa. But it is very difficult to secure a conviction of those who conduct Sunday motion

picture shows or other amusements under the state law. These violators of the law have the right, when brought before the local magistrate, to demand a jury trial and if the case is appealed to the county court they have the same right there. They avail themselves of this right. With no mention of amusements in the Sabbath law, with the sentiment for the law as applied to amusements not strong, and with having to convince twelve jurors (if appealed, twenty-four jurors) the law has been violated, it is very difficult to secure conviction. And when a conviction is obtained the penalty is a fine not to exceed five dollars. For these reasons the law of the state as applied to amusements is ineffective. In communities in the state where the people want to prevent Sunday amusements and sports they have followed the method of securing the enactment of city or town ordinances specifically prohibiting these amusements with adequate penalties. This policy is being followed not only in Iowa but in many states throughout the United States.



## CHAPTER X

### THE SABBATH A HOLY DAY OR A HOLIDAY IN AMERICA?

In recent years we have departed a long way from the Sabbath our forefathers brought to America and built into the structure of our civilization. The holy associations which clustered about the Sabbath in the early life of our nation, and which have been associated with it throughout the greater part of our history are disappearing, and throughout America we are fast substituting a holiday for the holy day.

Three-quarters of a century ago, the French statesman de Toqueville paid a visit to America. That which most impressed him was the restful, worshipful Sabbath of our country. He went back home to sing the praises of our Republic. This is what he said:

“I never saw the like. I went over to America and I found a people who on one day every week closed the gateways of their traffic, left the hammer unused upon the anvil, drew chains across the streets where the churches were and where worship was going on—a whole people resting and worshipping God.”

Contrast with this picture which de Toqueville drew of 115 years ago what goes on on the Sabbath throughout the greater part of America today. The gateways of traffic are now wide open on the Sabbath. Railroads and other lines of transportation almost wholly ignore the Lord's Day in their passenger and freight traffic—indeed they induce extra travel on the Lord's Day by their cheap Sunday excursion rates. In many of our large cities secular labor and business are carried on to such an extent that the Lord's Day is scarcely distinguishable from the other days of the week. In many factories and mills the equivalent of the hammer's ring on the anvil is heard on God's day. Even farmers in some parts

of the land and in these days of over production sow, reap and gather into barns on the Lord's Day. As for amusements and sports, the Lord's Day is fast becoming the big day of the week for motion picture shows, baseball, football, and practically all other kinds of amusements and sports. The chains which used to be stretched across the streets where the people were worshipping have been removed, and millions of Americans now spend the Sabbath racing up and down the highways in their automobiles. The greatest single agency in secularizing the Lord's Day in America has been the Sunday newspaper. If the purpose of the Sabbath is to "shut the world out" certainly nothing can do more to frustrate that purpose than the Sunday newspaper for it "brings the world in"—and not the best of the world, either. Few realize the extent and power of the Sunday newspaper in monopolizing the time and thought of the American people on the Lord's Day. In 1932 there were published in the United States 578 Sunday newspapers, with a circulation of 24,859,888, according to the International Year Book of "Editors and Publishers." (For the information of our readers, this authority gives the total circulation of the 380 morning and 1,533 evening daily newspapers in the U. S. as 36,407,689). This lacks about five million of being one Sunday newspaper for every family in the United States. When we stop to consider that each one of these twenty-five million Sunday newspapers monopolizes the time of three or four people for hours on the Lord's Day, filling their minds with its reams of secularities—business, politics, fashions, sports, social scandals, filth, everything except religion—we will begin to realize the tremendous power of the Sunday newspaper as a destroyer of the religious Sabbath. Through the influence of agencies such as these we are being hustled on at a lawless automobile speed from the splendid position which we had in former days as the Sabbath-keeping, God-fearing nation of the earth. If we keep up this speed for another generation, our forefathers, were they to rise from the dead and



come back, would be unable to recognize the first day of the week in America as the Christian Sabbath.

Is our Sabbath of the future to be a holy day or a holiday? Is it to be the Lord's Day, dedicated to rest and worship, or a day given over to recreation, amusements and sports with the secular labor and business which they necessarily involve? Today we face this crucial question.

The most serious thing in the situation is not that the forces against the Christian Sabbath are driving for a holiday Sunday, but that the church may cease to stand four-square for a sacred Sabbath and strike hands with the opposing forces on a fifty-fifty basis. In some places these amusement interests have proposed to the churches that they will agree to keep out of the forenoon of the day and give the church the morning, providing the church will not oppose their coming into the afternoon and evening of the Sabbath. This, of course, is not much of a concession on their part as there are few amusements in the morning of any day of the week. In some places, we are informed, a tacit agreement on this basis has been reached. Some church leaders believe the situation has gotten beyond control and that it is better to try to save part of the day than run the danger of losing it all. Should this view become general, and the church lower the flag of a sacred Sabbath and cease to teach and contend for the Lord's Day as distinct from other days, the consequences would be fraught with gravest peril. Let us face what this would mean.

**First. Immediately the amusement and sport interests will come into powerful competition with the church for the patronage of the people for the afternoon and evening of the Lord's Day.**

To say that this competition will not seriously effect church attendance is to ignore facts. On the Lord's Day most people are free from the business and labor of other days. The amusement interests therefore look upon the afternoon and evening of this day as affording them the best opportunity for capacity audiences and for the largest financial returns.

On this day they will present their most extensively advertised and most attractive programs. They will appeal to church people as well as to others for Sunday patronage. Experience proves that with the coming in of Sunday afternoon and evening amusements church attendance very materially decreases. In fact, in a good many places churches have dispensed with their evening service because these interests have drawn away from the churches to their places of amusement most of their evening congregations. I recall speaking on one Sabbath evening in a Presbyterian Church in the outskirts of one of the largest cities in the northern section of Ohio where Sunday amusements were running full blast. After the service I was driven into the heart of the city past one of its largest churches, which was closed and dark. Within a square's distance was located one of the largest dance pavilions of the state around which automobiles were parked for squares and where, to the strains of music, great numbers of young people were dancing. My friend said, "This church used to have an evening service but since the opening of this dance hall, it has been dispensed with because many who formerly attended it are now over there dancing." Pastors of churches in communities where Sunday amusements have come into direct and powerful competition with the church have said to the writer, "Can you not find me a congregation somewhere in Pennsylvania where they still have some regard for the Lord's Day and where I can have an opportunity to do something? I don't want my children to grow up in a community where they have so little regard for God's Day."

It is a fact that Protestants would do well to remember that an amusement Sunday will injure the Protestant church far more seriously than it will the Catholic Church. The Catholic Church places the emphasis on authority. She begins her Sabbath services very early in the morning—in large cities as early as 2 A.M. and follows with other services at intervals of every two hours or thereabouts, and by noon

**Table showing Church Membership In the United States by States; Protestant, Catholic and Jewish Church Membership by States and Percentage of Each of Total Church Membership; and Relation of the above to Sabbath Laws**  
(Religious Census of Bureau of Census of the United States 1926)

## I. STATES WITH GOOD SABBATH LAWS

	Total Church Membership	Percentage of Total Population	Protestant Membership	Percentage of Total Membership	Catholic Membership	Percentage of Total Membership	Jewish Membership	Percentage of Total Membership
Mississippi.....	800,509	43.7	764,933	95.6	32,705	4.1	2,871	.3
South Carolina.....	873,528	51.4	860,536	98.5	9,036	1.0	3,956	.5
Delaware.....	110,142	47.3	68,446	62.2	36,696	33.3	5,000	4.5
Vermont.....	161,123	44.8	70,266	43.6	89,424	55.5	1,433	.9
North Carolina.....	1,407,005	47.7	1,396,381	99.3	6,900	.5	3,724	.2
Florida.....	528,380	41.1	477,026	90.3	39,379	7.5	11,975	2.2
South Dakota.....	294,622	43.9	197,165	66.9	97,077	33.0	380	.1
Virginia.....	1,172,447	74.4	1,111,428	94.8	38,605	3.3	22,414	1.9
West Virginia.....	531,983	32.6	455,782	85.7	71,265	13.4	4,936	.9
	5,879,739	Av. % 47.4	5,401,963	Av. % 81.8	421,087	Av. % 16.8	56,689	Av. % .14

## II. STATES WITH FAIRLY GOOD SABBATH LAWS

	Total Church Membership	Percentage of Total Population	Protestant Membership	Percentage of Total Membership	Catholic Membership	Percentage of Total Membership	Jewish Membership	Percentage of Total Membership
Maine.....	294,092	37.4	112,617	38.3	173,893	59.1	7,582	2.6
Kentucky.....	1,051,504	41.4	858,887	81.7	177,069	16.8	15,548	1.5
Iowa.....	1,080,158	44.2	780,378	72.2	287,066	26.6	12,714	1.2
Michigan.....	1,786,831	40.5	859,564	48.1	844,106	47.2	83,161	4.7
Pennsylvania.....	5,213,023	56.1	2,695,124	51.7	2,124,382	40.7	393,517	7.9
Tennessee.....	1,018,033	40.5	974,164	95.7	24,876	2.4	18,993	1.9
Kansas.....	747,078	40.6	570,927	76.4	171,178	22.9	4,973	.7
Missouri.....	1,581,278	44.5	987,208	62.4	517,466	32.7	76,604	4.9
Indiana.....	1,382,818	44.0	1,047,002	75.8	312,194	22.5	23,622	1.7
Georgia.....	1,350,184	46.5	1,313,947	97.3	17,871	1.3	18,366	1.4
North Dakota.....	304,936	45.7	199,115	65.3	104,195	34.2	1,626	.5
	5,809,935	Av. % 43.7	10,398,933	Av. % 70.0	3,754,296	Av. % 27.8	656,706	Av. % 2.6

## III. STATES WITH MEDIUM SABBATH LAWS

	Total Church Membership	Percentage of Total Population	Protestant Membership	Percentage of Total Membership	Catholic Membership	Percentage of Total Membership	Jewish Membership	Percentage of Total Membership
Alabama.....	1,217,170	48.0	1,171,933	96.3	36,019	3.0	9,218	.7
Arkansas.....	621,107	34.2	591,424	95.2	24,743	4.0	4,940	.8
Ohio.....	2,866,386	45.3	1,728,123	60.3	972,109	33.9	166,154	5.8
Texas.....	2,280,366	42.2	1,685,378	73.9	555,899	24.3	39,089	1.8
Oklahoma.....	581,083	25.7	530,262	91.3	46,723	8.0	4,098	.7
Maryland.....	758,366	48.0	454,423	59.9	233,969	30.9	69,974	9.2
Minnesota.....	1,282,188	29.0	766,454	59.8	475,809	37.1	39,925	3.1
Massachusetts.....	2,500,204	60.1	657,695	26.3	1,629,424	65.2	213,085	8.5
New York.....	6,799,146	57.7	1,784,125	26.3	3,115,424	45.8	1,899,597	27.9
New Jersey.....	1,983,781	53.4	708,328	35.7	1,055,998	53.2	219,455	11.1
New Hampshire.....	223,674	40.0	74,899	33.5	146,646	65.6	2,129	.9
Connecticut.....	956,728	60.4	308,816	32.3	557,747	58.3	90,165	.4
Rhode Island.....	452,044	67.9	102,635	22.7	325,375	71.9	24,034	5.4
Nebraska.....	561,553	41.1	394,393	70.2	154,889	27.6	12,271	2.2
	23,083,796	Av. % 46.6	10,958,888	Av. % 55.9	9,330,774	Av. % 37.7	2,794,134	Av. % 6.2

## IV. STATES WITH WEAK SABBATH LAWS

	Total Church Membership	Percentage of Total Population	Protestant Membership	Percentage of Total Membership	Catholic Membership	Percentage of Total Membership	Jewish Membership	Percentage of Total Membership
Washington.....	384,182	25.8	249,883	65.0	121,249	31.6	13,050	3.4
Colorado.....	352,863	32.5	208,156	59.0	125,757	35.6	18,950	5.4
Illinois.....	3,363,385	43.6	1,670,936	49.7	1,352,719	40.2	339,730	10.1
Idaho.....	162,679	36.9	139,220	85.6	23,143	14.2	316	.2
Louisiana.....	1,037,008	52.1	435,217	41.9	587,946	56.8	13,845	1.3
Utah.....	369,591	76.0	352,706	95.5	14,595	3.9	2,290	.6
New Mexico.....	215,563	53.9	40,909	18.9	174,287	80.9	367	.2
Wyoming.....	62,975	29.4	43,369	68.9	18,772	29.8	834	1.3
	5,948,246	Av. % 43.7	3,140,396	Av. % 60.5	2,418,468	Av. % 36.8	389,382	Av. % 2.8

## V. STATES WITH NO SABBATH LAWS (Practically)

	Total Church Membership	Percentage of Total Population	Protestant Membership	Percentage of Total Membership	Catholic Membership	Percentage of Total Membership	Jewish Membership	Percentage of Total Membership
Montana.....	152,387	28.1	77,492	50.8	74,224	48.8	671	.4
Nevada.....	19,769	23.0	11,158	56.5	8,447	42.7	164	.8
Arizona.....	153,086	38.5	55,682	36.4	96,471	63.0	933	.6
Oregon.....	232,731	26.1	165,157	70.9	55,574	23.9	12,000	5.2
California.....	352,863	31.4	208,156	59.0	125,757	35.6	18,950	5.4
Wisconsin.....	1,472,890	52.1	783,540	53.2	657,511	44.6	31,839	.2
District of Columbia.....	238,871	51.4	155,523	65.1	67,348	28.2	16,000	6.7
	2,622,597	Av. % 35.8	1,456,708	Av. % 55.9	1,085,332	Av. % 40.9	80,557	Av. % 2.7

To arrive at a fair estimate of the comparative strength of the Protestant, Catholic and Jewish church membership as given above, the differences in the meaning of the term "member" should be considered. The Jews consider as church members all persons in the Jewish faith living in communities in which local congregations are situated. Among the Roman Catholic churches all persons, even infants, are considered members if baptized according to the rites of the church. On the other hand certain Protestant denominations consider as members only persons of mature years who have been baptized and enrolled as members.

The Bureau of Census to arrive at membership figures that are comparable among denominations endeavored to secure the percentage of membership of each church under thirteen years of age. For the Roman Catholic Church the percentage was 28.2 percent of the total membership; for a large number of Protestant denominations it was less than 5 percent. Among these were the Northern Baptist Convention, the Congregational Churches and the Presbyterian Church, U. S. A. The Methodist Episcopal had 8.8 percent of its members under thirteen; the Methodist Episcopal South, 11.6; and the Southern Baptist Convention, 6.1. For the Protestant Episcopal Church it was 26.2. Among Lutheran bodies the proportion varied from 21 to 40.5.

In forming a just estimate of the comparative strength of the Roman Catholic and Jewish churches with the Protestant church the above differences should be taken into account.



practically all her services are over. Not caring much what her people do on the Sabbath after they have attended mass, an amusement Sunday is not particularly disastrous to the Catholic Church. But it will strike the Protestant Church a staggering blow straight between the eyes, for she places the emphasis upon an understanding and intelligent belief in the things she stands for. Therefore, her program of Sabbath worship and instruction can not be carried out in the morning hours of the day. She needs the entire day for it. The dominance, if not the life of the Protestant Church in America, is involved in this question of whether we shall have an amusement Sunday or a Christian Sabbath in America. Furthermore, the Protestant Church should realize that if this country is to be delivered from a holiday Sunday, the Continental Sunday of Europe, she will have to be the Moses who delivers it. We call attention to the table in connection with this chapter which gives the Protestant and Catholic church membership of each of the 48 states of the United States, the percentage of each of the total church membership in each of these states, and the relation of the above to the character of the Sabbath laws in each of the states. The table carries its own message. Study it and draw your own conclusions.

**Second. When church people begin to patronize Sunday afternoon and evening amusements, it will not be long until the church will have great difficulty in securing their presence at her morning services.**

"Give the world one-half of Sunday," said Sir Walter Scott, "and religion will not long continue to have any strong hold on the other half."

For a time church people who patronize Sunday afternoon or evening amusements will continue to attend morning church service from custom, if not for a better reason. But what will happen in five or ten years hence? What will happen with their children? Will they not lose interest in the morning services as well as the other services of the Day? Think what it will mean when a motion picture show or a

baseball game becomes the most interesting thing on the Lord's Day to vast numbers of our people, especially to our youth! The church services will not receive much consideration from them at any hour. Even with amusement interests keeping out of the forenoon of the day, which they have not done in many places, the church will have a much harder struggle to reach the people in her morning services, to say nothing of her services for the rest of the day.

**Third. The coming of secular amusements and sports into the Lord's Day will break down in the minds of the people the sense of the unique, sacred character of the day.**

The Sabbath is different from other days, a unique day among the days of the week. The maintenance in the minds of the people of this "differentness" of the Sabbath is basic both to the maintenance of the Day and to receiving the blessings it was designed to impart. Testimony to this fact is found in a recent article on "Sunday" in the May, 1933 issue of the "Atlantic" by Philip Curtiss. He says;

"The chief social value of the old-fashioned Sunday lay in its utter difference from all other days, and that difference was apparent from the moment one opened one's eyes. In a city there was a strange sense of stillness. The street cars ran on a different schedule, the sound of horses' hoofs seemed to come with a different rhythm, and only after long gaps of silence. In the country, the strokes of the church clock came across the meadows with quite a different tone. It may have been mental, of course, but even in the woods or on a ship at sea Sunday 'looked' different from any other day."

The reason the "old-fashioned Sunday" was "utterly different" from other days lay chiefly in the consciousness, deeply imbedded in the minds of the people, that it was a holy day, set apart by the Almighty for worship, religious instruction, and meditation on the spiritual. Wherever this conception of the day prevails, it will have its constraining and restraining influence upon the thoughts and actions of the people throughout the entire day. Let this conception of the day

be imbedded in the consciousness of the people and it will solve the problem of church attendance on the Sabbath. Not only so, but it will bring the people to the churches in the spirit of worship and send them away to think upon the things they have learned and the impressions made upon them at the service. This conception of the day is basic in securing the proper observance of the day. A successful college president said to the writer, "The most important thing about a college is not its buildings and grounds, its curriculum, its faculty, or even its student body. It is its atmosphere. Give me a college with the right atmosphere and I will take care of everything else." The same thing is true of the Sabbath. If we can have the right atmosphere for the Sabbath, we can have every good thing it was designed to bestow on man. And that which gives to the Sabbath the right atmosphere comes from the consciousness that the Sabbath is a sacred, holy day.

An amusement Sunday will destroy this consciousness. We cannot turn the Sabbath into a day for amusements and sports and retain in the minds of the people the sense of its sacredness. However innocent these amusements may be there is nothing sacred about them; they are wholly secular. Participating in them or witnessing them on the Lord's Day will break down the conception of the Sabbath as a unique, holy day. And with this gone there will go with it the most worthwhile things the Sabbath brings to man.

**Fourth. A holiday Sunday will militate against the values of the Sabbath as a day for quiet meditation.**

Meditation fills an important place in life. It is needed to give poise, balance, vision and depth to man's life. The Sabbath with its freedom from the exactions of care which so engross men on the other days of the week, with its peace and quiet, affords man his best opportunity for quiet, leisurely meditation. One of the chief functions of the Sabbath through the ages has been to take man, one day each week, up from the valleys with their noise and smoke and din, to

the mountain tops with their peace and quiet, their clear atmosphere and sunshine that he may look out over the broad expanse of humanity and up into the face of his Heavenly Father and thus enlarge, deepen, and enrich his life. A holiday Sunday with its amusements and sports, with its highways crowded with motorists, with the people hurrying and scurrying about under the tension and excitement of the other days of the week, affords no opportunity for meditation. It is the peace and quiet of a sacred Sabbath that gives this opportunity.

In America meditation is a lost art. In the rush of our twentieth century life there is no place for it. "And, friend, when dost thee think"? asked a quaker lady of the poet Southey after he had explained at length and with satisfaction the many things he did each hour throughout the entire day. Americans are not doing much real thinking because they give no time to meditation. In giving up the Sabbath as a holy day America is throwing away her only opportunity for quiet meditation. The time has come for her to restore "the old-fashioned Sunday" and with it to recover the "lost art of meditation".

In view of what will result if we substitute a holiday for the holy day of our forefathers, we call upon all who love our country to help in withstanding the efforts now being made to this end, and to join the forces who are fighting to restore and maintain the Sabbath as a Christian institution.

In this fight the maintenance of the sacredness of the Day is the Round Top of the situation. Around this principle the battle will be lost or won. The Church must not surrender nor make any compromises at this point. She must stand four-square for a holy day. She must put forth her best efforts to instill in the minds and hearts of the people the sacred character of the Day.





## CHAPTER XI

### THE SABBATH TWENTIETH CENTURY AMERICA NEEDS

The Sabbath America needs today is not a holiday Sunday with recreation, amusements, and sports occupying the chief place and worship and religious education coming in as a poor second, but the Christian Sabbath, with religion occupying the first place and rest coming in as a close second. In departing from the Sabbath of religion and rest America is leaving behind the very type of Sabbath she supremely needs. Never did any people need a Sabbath of this character as America needs it, and never did she need it as she needs it in this twentieth century life.

**First. In this high-g geared, hitched-to-the-hurry life, America needs a Sabbath of rest.**

In no land or age has the pace of life been so swift as here in America since this twentieth century began. We do everything with speed and under high pressure. It is characteristic of our entire life that we travel sixty miles an hour by automobile and cross the country by airplane between dawn and dusk. Our life is so complex and interdependent that great numbers of our people occupy positions of great responsibility which require the concentration of all their powers and tax their energies to the utmost. Multitudes of our people are breaking under this tenseness. It is true that the average length of life was increased in America in the first quarter of this century by about ten years but this increase was due to a very great decrease in the deaths of infants and young people. There has been an actual increase in deaths of middle aged people and this increase has come from deaths caused by our high tension American life. Fifty years ago the chief causes of death were diarrhea, typhoid fever, and contagious diseases such as diphtheria, and tuberculosis. Due to the advance of medical science all of these,

except tuberculosis, have practically disappeared and even it has gone to fifth or sixth place among the items in the death roll. Today the leading causes of death are heart diseases, apoplexy, cancer, pneumonia, nephritis and various diseases arising from nervous disorders. At the head of the list stands heart diseases which cause one-sixth of all the deaths above forty years of age. In other words most of the diseases which are taking the greatest toll of life in America today are those resulting from our high tension life, and these diseases are cutting off great numbers of our people in the prime of life. It is a significant fact that in every civilized country, except ours, the death rate among the middle aged decreased between 1921 and 1927, while with us it increased. What America needs in this high tension age is one day of complete rest in seven. God has provided this in the Sabbath. If America were only to observe this day according to the Divine appointment it would afford her people that complete release from the tension of the other six days which she so greatly needs.

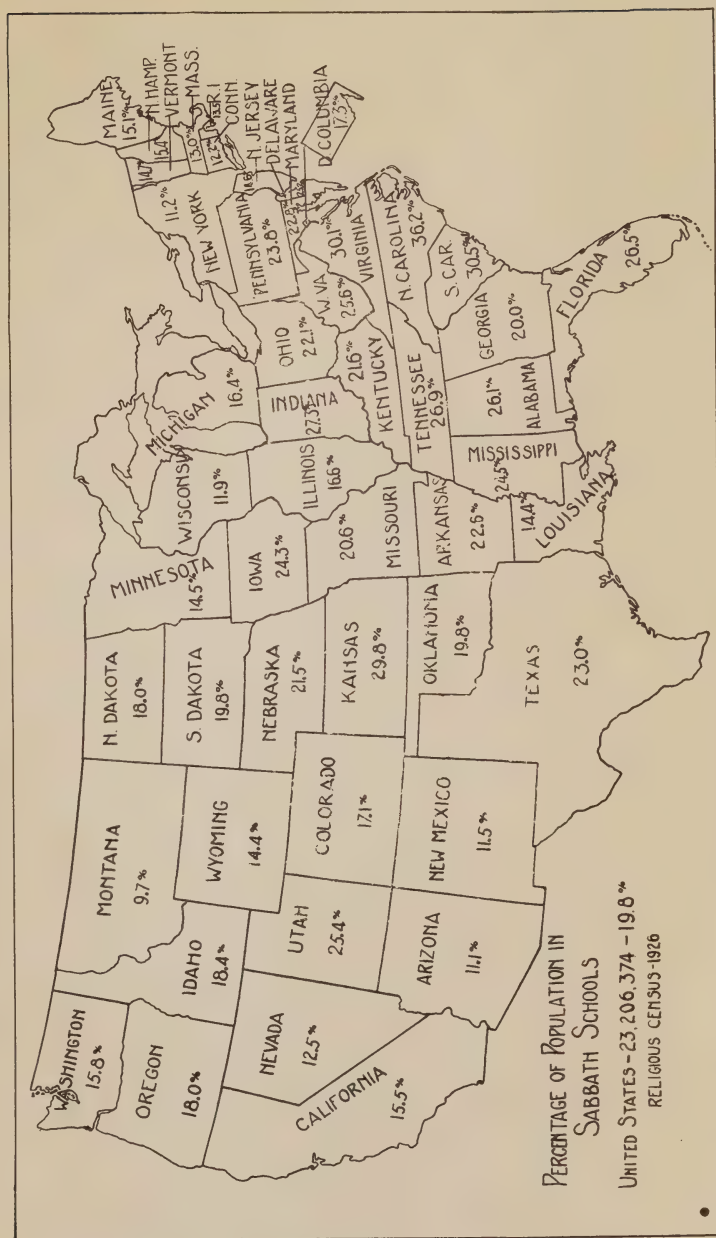
There is evidence of a reaction against the present day drive for a holiday Sunday and of a longing for a return to the quiet, restful Sabbath of former days. From the article on "Sunday" quoted in the preceding chapter, Mr. Curtis says, "Out of the untidy welter of Sunday papers and cigarette smoke that constitutes the usual present-day Sabbath, out of the chatter of golf scores and the smell of locker rooms, the hurried, tardy engagements, the rushed, undigested meals, and the long, nervous driving on crowded highways that make up a modern week-end, I find myself, with greater and greater longing, looking back to the peace and dignity of the old-fashioned Sunday as it was known to at least one small boy in a New England city in the 1890's."

**Second. With her unparalleled development along material lines and her prodigious wealth, America needs a Sabbath in which religion has the first place.**

In no other country and in no other period of the world's history has there been such marvelous material development

# MAP SHOWING PERCENTAGE OF TOTAL POPULATION ENROLLED IN SABBATH SCHOOLS IN EACH STATE

(Based on Religious Census figures for 1926, by United States Bureau of Census)



(See pages 139-140) Includes Protestant and Jewish Sabbath Schools and the 1,201,330 in Roman Catholic Sabbath Schools, but not the 1,813,604 in Roman Catholic parochial schools.



and piling up of wealth as there has been here in the United States within the short period of her life, and especially since the beginning of the twentieth century. According to the National Industrial Conference Board our national wealth in 1929 was \$361,800,000,000, an average of \$2,927.00 per person. This is not far from the combined wealth of Great Britain, France, Germany, Italy, Soviet Russia and Japan. Our national income for the year was \$84,000,000,000, a per capita income of \$692.00. A standard of living on this level had never been known before in the history of the world. The average American is ten times as rich as the average Russian; four times as well off as the average Italian or Japanese; three times as well off as the average German and twice as well off as the average Frenchman.

A stupendous development of material resources and of wealth! If such a development is to be a blessing rather than a curse to a people it must have a moral and spiritual undergirding; it must be shot through and through with moral and spiritual ideals and purposes. America has had no development in morals and religion commensurate with her development in material things. She has not piled up riches in the things of the spirit as she has in stocks and bonds, in fields, mines, and gold. Today throughout America moral and spiritual poverty abounds. Vast numbers of our people are not being reached by those agencies on which we rely chiefly to disseminate moral and spiritual truth. Take, for example, the Sabbath school, the great agency of the church in teaching morals and religion. The accompanying map shows that this agency is reaching only one out of every five persons in the United States; to be exact 19.8% of the total population. The lowest percentage reached is in Montana, where it is 9.7%, and the highest in North Carolina, where it is 36.3%. The percentages given are for the total enrollment including officers and teachers. The average attendance is probably about two-thirds of the enrollment. Of course, many are reached in the Church service of public



worship who are not reached in her teaching service. But allowing for this the churches through all their agencies are reaching less than one-half and probably not more than one-third of the people of the United States. Under these conditions who would claim that either the per capita or total spiritual wealth of America stands high?

America in striving to gain the wealth of the whole world has well nigh lost her soul. From this over development of material riches and under development of spiritual riches, come the problems and perils America is facing today. She is confronted with a break down in character; a submergence of the moral foundations upon which society rests. Herein lies the fundamental cause of the depression through which our nation is passing. Her supreme need is that "righteousness that exalteth a nation." If America would be saved, let her for the next twenty-five years strive after spiritual wealth with all the earnestness and abandon she has striven after material wealth for the past twenty-five years. The prosperity which should be America's chief concern is beautifully set forth in the following poem by Henry Van Dyke, entitled "America's Prosperity" in his book "The Red Flower,"\*

They tell me thou art rich, my country: gold  
In glittering flood has poured into thy chest;  
Thy flocks and herds increase, thy barns are pressed  
With harvest, and thy stores can hardly hold  
Their merchandise; unending trains are rolled  
Along thy network rails of East and West;  
Thy factories and forges never rest;  
Thou art enriched in all things bought and sold!

But dost thou prosper? Better news I crave.  
O dearest country, is it well with thee  
Indeed, and is thy soul in health?  
A nobler people, hearts more wisely brave,  
And thoughts that lift men up and make them free,—  
These are prosperity and vital wealth!

†By permission of Charles Scribner's Sons, publishers.

America cannot possess this "vital wealth" without the Sabbath as a day in which religion has the chief place. The religious Sabbath is the day for God, the soul, and the things of the spirit. It is the day on which the agencies which are the chief bearers of spiritual blessings to men have their opportunity to function—the day for social worship and religious instruction. It is the day of the week on which the people are afforded time and opportunity to seek after spiritual possessions. The maintenance of the religious Sabbath is imperative in meeting America's supreme need.



## CHAPTER XII

### THE CHURCH AND THE SABBATH

That there has been a steady decline in Biblical ideals of Sabbath keeping and in the actual observance of the Sabbath throughout the United States in the last three or four decades is so manifest that it needs no proof.

This decline has been due to several causes. The flood of immigration which poured into this country for the last decades of the Nineteenth Century from those countries in Europe where the continental idea of the Sabbath prevailed has contributed heavily to it. These immigrants and their descendants, with little or no regard for the sacredness of the day, have been a powerful factor in breaking down our standards of Sabbath-keeping. The rapid changes in our American life, with the introduction of easy and rapid methods of transportation, such as the auto, have also had their effects in breaking down our standards of the day. The craze for amusements with the temptation to use the Lord's Day as the chief day of the week for recreation and sports has also had its effect. But beyond all these the almost complete failure of the church to teach the Bible ideals and standards of Sabbath-keeping has contributed to this decline.

To the church, humanly speaking, we are indebted for this institution. We got it from a religious source. It has been maintained by those who sought not only the physical but the moral and spiritual well-being of mankind. It is the church's mission, in no small part, to maintain and promote its observance. The church should consider herself its special guardian and defender. It is the only day of the week on which the church has anything like a fair chance to fulfill her mission. On this day with secular labor and business shut out, she has her opportunity to reach the people with her message. On this day she holds practically all her general church services. With the hours of other days almost completely

filled with business and social engagements, she finds it well nigh impossible to reach the people on these days. The mid-week prayer meeting is proof of this.

Not only the Church's mission but her very life, is at stake in maintaining the Sabbath. It is a question whether the church could even exist without the Sabbath. An old Scottish Divine, Dr. McCleod, is quoted as saying, "The church could not long maintain her visible existence without the Sabbath." In view of these facts we would expect the church to be vigilant in teaching her people about the Sabbath and defending it against enemy attack. When its enemies are especially active in their attacks upon it we would expect the church to put forth special efforts in its defense.

What are the facts? The church in America has tragically failed in the last quarter of a century in her task of maintaining the Sabbath. Even in the last ten years when the enemies of the Sabbath have come in like a flood she has failed to lift up a standard against them.

It is the writer's conviction that the State has come nearer measuring up to its responsibility in maintaining the Sabbath than has the Church. It is the state's business to enact laws to protect the Sabbath. It is the Church's business to create and maintain the convictions regarding the Sabbath that will maintain a public sentiment on behalf of these laws and the institution they protect. Throughout the greater part of the United States today we have better Sabbath laws than we have public sentiment to keep them on our statute books and enforce them.

The neglect of the church to instruct her people on this subject in recent years is amazing.

**First. Her ministers rarely discuss this subject from the pulpit.**

There are a few, of course, who present this subject perhaps once or twice a year. It was the writer's custom when a pastor to preach on some phase of Sabbath observance at least once every year. A few more present it to their people



once in two or three years. Probably the great majority of them, not at all.

The writer was Director of Sabbath Observance, under the Department of Moral Welfare of the Board of Christian Education, of the Presbyterian Church, U. S. A. for the four years, 1924 to 1928. During this period he travelled extensively over the United States and spoke in many Presbyterian pulpits on Sabbath Observance. It was a frequent experience of his when he came from the pulpit after speaking on this subject, to have members of the congregation meet him at the foot of the pulpit steps, sometimes with tears and sometimes with fire in their eyes, saying, "Can you tell me why our pastor never speaks to us on this subject? We haven't heard a sermon on Sabbath Observance for years." Their pastors were good men; devout, godly men I knew some of them to have been. Somehow in the selection of their themes for pulpit discussion they had passed by this most vital subject.

### *Why Ministers Fail to Preach on the Subject of the Sabbath*

Why do ministers of the Gospel so largely neglect this subject? We believe the following to be the chief reasons:

(a) Many of them do not know what to say on the subject. They have no clear background from which to discuss it. They are confused in their own thinking on the subject. They have never had any adequate instruction on the Sabbath either in their theological seminary course or elsewhere. The subject is confessedly a most difficult one to discuss. Due to rapid changes in our manner of living and to our complicated and interdependent life they have no clear conviction as to what now are "works of necessity and mercy" on the Sabbath and hence hesitate to discuss the subject.

(b). The desecration of the Sabbath has reached such a point even among church members that some ministers are fearful of the consequences should they present to their people what they believe concerning the Sabbath situation. When

not only prominent private members but officials of the church are Sabbath desecrators, playing Sunday golf and owning stock in amusement and other corporations which operate on the Lord's Day, it takes courage for a preacher to declare the message of God to them and say, "Thou art the man." This is the reason for its not being discussed in some pulpits but not, I believe, in the majority of them.

**Second. The church has largely left this subject out of her educational program.**

In the Bible School the church has the best opportunity to reach her people, particularly her young people, with instruction on this subject. She has failed to take advantage of it.

An examination of the Sabbath School lesson subjects and texts for a period of sixty years reveals how little consideration has been given Sabbath Observance. Here is a summary of the results of this examination which will surprise our readers, we believe, as it did us.

During the period from 1874 to 1933 inclusive, a period of 60 years, the 3,124 lessons compiled by the International Sunday School Lessons Committee, have dealt directly and fully with the subject of Sabbath Observance in only 20 of these lessons. This subject has been dealt with in part, chiefly in connection with the other commandments, in only 15 others. While in 32 of these 60 years no part of any of the Sabbath School Lessons has dealt with this subject.

To impress upon pastors, Sabbath School superintendents, and other church authorities, especially those who choose the subjects of our International Sabbath School lessons the neglect of this subject we submit the following table:

## SABBATH OBSERVANCE

*As Dealt With In*

## SABBATH SCHOOL LESSONS

1874-1933

(Peloubet's Select Notes, beginning 1875)

1874	Aug. 2nd	"Jesus and the Sabbath"
		Mark 2:23-38; 3:1-5
	April 5th	"The Ten Commandments"
		Ex. 20:1-17
1875		None
1876		None
1877		None
1878		None
1879	Feb. 9th	"The Keeping of the Sabbath"
		Neh. 13:15-22
1880		None
1881	Aug. 28th	"The Commandments"
		Ex. 20:1-11
1882		None
1883		None
1884		None
1885		None
1886		None
1887	July 12	"The Commandments"
		Ex. 20:1-11
	Nov. 27th	"Jesus and the Sabbath"
		Matt. 12:1-14
1888		None
1889	Jan. 13th	"A Sabbath in the Life of Jesus"
		Mark 1:21-34
1890	July 6th	"Lawful Work on the Sabbath"
		Luke 13:10-17
1891		None
1892		None

1893	Mar. 5th	"The Keeping of the Sabbath" Neh. 13:15-22
1894	Oct. 21st	"A Sabbath in Capernaum" Mark 1:21-34
	Nov. 4th	"Jesus Lord of the Sabbath" Matt. 2:23-38; 3:1-5
1895	July 7th	"The Ten Commandments" Ex. 20:1-17
1896	None	
1897	None	
1898	Mar. 6th	"Jesus and the Sabbath" Matt. 12:1-13
1899	Dec. 3rd	"Keeping the Sabbath" Neh. 12:15-22
1900	None	
1901	None	
1902	July 13th	"The Ten Commandments" Ex. 20:1-11
1903	Mar. 5th	"Keeping the Sabbath" Neh. 13:15-22
1904	Feb. 7th	"A Sabbath in Capernaum" Mark 1:21-34
	Feb. 21st	"Jesus and the Sabbath" Matt. 12:1-13
1905	None	
1906	April 8th	"Jesus and the Sabbath" Matt. 12:1-14
1907	July 14th	"The Ten Commandments" Ex. 20:1-11
1908	None	
1909	None	
1910	May 1st	"Two Sabbath Incidents" (The Sabbath: Why To Keep It; How to Keep It) Matt. 12:1-14
1911	None	

1912	Apr. 14th	"Use of the Sabbath" Mark 2:23-3:6
1913	Sept. 7th	"The Ten Commandments" (1) Ex. 20:1-11
1914	Mar. 15th	"The Lawful Use of the Sabbath" Luke 13:10-17; 14:1-6
1915	None	
1916	None	
1917	None	
1918	Feb. 3rd	"Jesus Lord of the Sabbath" Mark 2:23-3:6
1919	Feb. 16th	"The Ten Commandments" Ex. 20:1-17
	Aug. 3rd	"Christian Worship" Hebrews 12:19-25 (Individual, Home, Church)
1920	None	
1921	April 17th	"Bible Teachings About Work" (Working on Sabbath) Mark 6:1-3
	May 8th	"Rest and Recreation" (Sabbath appli- cation in part) Deut. 5:12-15
	June 19th	"Making the Social Order Christian" (Sabbath application in part) Luke 4:16-21
1922	None	
1923	None	
1924	None	
1925	None	
1926	Aug. 22nd	"The Ten Commandments" Ex. 20:1-11
1927	None	
1928	None	
1929	Mar. 17th	"The Christian Sabbath" (Seven Scrip- ture passages)





*The Church's Responsibility*

If the Sabbath is saved to America, the church must save it. There are other interests and groups that will seek to save it as a rest day, but we cannot have the Sabbath as a day of rest without maintaining it has a day for religion, and only the church will defend it on this basis. Just now it would seem that the church has no greater responsibility than this. To meet it she must awaken from her lethargy, must shake herself from the indifference that has settled down upon her, buckle on her armor, and in the Name and under the banner of the Lord of the Sabbath go forth in its defense.

**First. She must give instruction regarding the Sabbath a place of central importance in her program.**

A great revival of education on this subject is fundamental in restoring the Christian Sabbath to America. Her preachers must preach on it and preach on it frequently with intelligence and conviction. God will hold them responsible for so doing. They cannot be faithful ministers of the Gospel and fail to do this in the critical situation we are facing in this country on the Sabbath issue.

To meet this responsibility will require courage on the part of many. It will also require thorough investigation and study of this whole Sabbath question. The times require that students of theology in their seminary course should be instructed in this subject. Institutes and conventions should be held particularly for the information and inspiration of ministers; in these the instruction should be given by those thoroughly qualified.

In her Bible School, the church must give Sabbath observance a much larger place. Contrast with the place given it that given to the subject of temperance in our Bible Schools. Temperance has been the subject for study four lessons each year for a long period of years. The Sabbath has been the subject on an average of not more than once every two or three years for half a century. Has not the place

the Bible School has given to temperance in her educational program had much to do with the advance made in this reform in the past twenty-five years? Is not the maintenance of the Sabbath as vital to America's welfare as prohibition? And is there not as great a danger of losing the Sabbath as there is of the permanent loss of prohibition? Why not make the Sabbath the subject of the lesson at least twice a year over a period of years and see if we cannot again instill Biblical ideals of the Sabbath into the minds and hearts of the church people of America? There is fully as much Biblical material to draw from on this subject as on temperance. Committee of the International Bible School lessons and church leaders, will you not do this? Yours is a great responsibility.

In the program of the young people's societies of the church this subject should also receive due consideration.

### *Instruction Must Go to the Roots*

In her educational program on the Sabbath the church must go to the roots of this matter. She should, of course, teach the humanitarian values of the Sabbath—its benefit as a rest day, the blessings it brings to the working classes, its social values, the opportunities it affords for building up home life, what it contributes to the health and morals of the community. She should also include in her teaching the necessity and value of the civil laws which protect the day. But her great task is to teach the divine and sacred character of the Day and God's command to "keep it holy." It is this that will reach the conscience and command the obedience of the Christian. It is the Lord's Day, not man's. He has set it apart from other days for special uses and requires men to keep it in accordance with these uses. Much can be said about the benefits and joys of Sabbath keeping. But after all is said, the most compelling reason for Sabbath keeping is that God requires it.

The consciousness that it is God's day and that he requires its observance is not only the strongest motive to the proper

observance of the day but the strongest bulwark of defense against the world's encroachments upon the day. The defenses of the Sabbath based upon its humanitarian values are not strong enough to withstand the attacks of the forces of greed and selfish pleasure which are out to capture the day for their own ends. For these reasons it is necessary for the church to teach the foundation truths regarding the Sabbath. The necessity for such teaching the late Prof. James Orr, of Glasgow, presents most convincingly in an address delivered before the Thirteenth International Congress on the Lord's Day on "The Religious Foundations of the Sabbath Historically Considered." He said:

"In tracing through later history the fortunes of the Lord's Day, one is impressed with the fact that only on the basis of their full testimony to its character as an institution of divine origin and perpetual obligation, a divinely ordained day of rest and worship for man, can respect for the Lord's Day or its religious observance, long be secured. The testimony of history here is singularly decisive.

"The purely ecclesiastical view has never been able to secure observance of the day. Some of the reformers gave sanction to this view and the effects on the Continent are lamentable. 'The majority of the continental population,' says Dr. Hessey, 'cares little for the first day of the week as the Lord's Day. It is Luther's Day, Calvin's Day.' It was the view of many divines in the Church of England and the fruit of it is seen in the confession of the homilies, 'God was more dishonored on the Sunday than upon all the other days of the week beside.'"

Neither has the Dominican view of the Sabbath which claimed for it the sanction of the inspired Apostles, but disconnects it from the Fourth Commandment of the Sabbath of the Old Testament, been able to command respect for the Lord's Day Dr. Orr maintains. "The only view which in practice has proved capable of producing really salutary effects," he says, "is that which goes back to the solid grounds

of Scriptural command. The Puritan Sabbath may have carried matters to the extremes. But the Puritans at least knew where to go for leverage in bringing the obligations of Sabbath observance to bear upon men's consciences, and until we imitate them in basing our claims for observance of the Lord's Day broad and deep on the strong foundations of God's Word we may labor in vain to check the present powerful tendencies to Sabbath desecration."

**Second. The Church should provide a fuller program for her people on the Lord's Day.**

When society has suspended business and labor on this day, in part at least to give the church the right of way in carrying forward her spiritual task, a tremendous responsibility rests upon the Church to make the best possible use of the day. The day thus preempted becomes largely the church's day and the home's day. She should provide under her own direction and suggest under the home's direction a program that will largely fill up the hours of the day.

Her own services of worship and religious instruction will have the first place in this program. But these occupy but a few hours of the day. The day affords large opportunities for Christian service outside of these stated services of worship for the laymen and women of the church. Enlisting them in service—such as personal evangelism, gospel team work, calling on the sick, suffering, destitute and discouraged, and ministering to their physical and spiritual needs—is part of the church's obligation. Jesus said, "It is lawful to do good on the Sabbath." Many things come within the terms of this declaration which the church should encourage her people to do in fulfillment of ends for which the Sabbath was ordained.

The church should provide a larger and more attractive program for her young people. The rest element in the Sabbath does not appeal so strongly to them as it does to older persons. With the overflowing energies of youth, a positive program for Sabbath keeping, a program of activities in keep-



ing with the purposes of the day will appeal more strongly to them. The church should provide it. She should give her youth a larger participation in her services. She should impress upon them the opportunities the Sabbath affords to build their own spiritual life and prepare them for the great responsibilities that will soon rest upon them in the age in which we live. Tremendous problems are waiting upon them for solution—the overthrow of war, the bringing in of universal peace, the purifying of politics, the establishment of a just economic order. Let the church encourage her youth to use the Sabbath in preparing to meet these responsibilities and show them the way.

### *The Sabbath and the Home*

The church also has a responsibility in making the home a more constructive force in maintaining the Sabbath. In former days the Sabbath was the great home day of the week. On this day all the members of the family spent much time in fellowship with each other. With many the memory of these Sabbaths when in the evening twilight the father called the family together, and all sang the songs of hope and heaven is among the most treasured memories of life. But neither religion nor fellowship has the place they once had in our American homes on the Lord's Day. Sabbath desecration has effected the home as disastrously as it has other institutions. The church must do what she can to drive this pirate from the family life of America.

Let her teach that the Sabbath is the great home day of the week, the day for family fellowship, for strengthening the home ties; above all, a day for fellowship in the home about the great and noble things of life that center around God and the things of the spirit. Let her encourage her people to bring into their homes on the Sabbath that which glorified the home-life of Scotland as portrayed in that classic poem of her great bard, Robert Burns,—“The Cotter's Saturday Night.” You will remember how in that peasant home after they had gath-

ered about their simple board and partaken of the frugal evening meal, they formed a circle wide about the fireplace. The sire took up the big Bible with serious face and said, "Let us worship God." Then after chanting one of Zion's songs, the priest-like father read the sacred page:

"Then kneeling down to heaven's eternal King  
The saint, the father and the husband prays.  
Hope springs exultant on triumphant wing  
That thus they all shall meet in future days.  
There, ever bask in uncreated rays  
No more to sigh or shed the bitter tear  
Together hymning their Creator's praise  
In such society yet still more dear  
While circling time moves round in an eternal sphere."

**Third. To maintain the Sabbath, the church herself must become a greater spiritual power.**

The church cannot maintain the Sabbath against the forces working to destroy it by fulminating against Sabbath desecration. Nor can she maintain it even by teaching the essential truths about the Sabbath. She cannot bring people to her Sabbath services by condemning them because they do not come. The greatest thing the church can do to bring the people to her services and to stem the tide of Sabbath desecration that is sweeping over our land is to embody in her own life and manifest in all her services of worship and in her activities the mighty spiritual power of God which the day was designed to bring into fullest operation.

Men are by nature religious beings. The souls of men are today crying out for the living God. God has given the church and the Sabbath that their cry may be answered. The trouble with the church is that she is relying too much upon forms and ceremonies, too much upon the organization and mechanism of religion, and too little upon God and the power of his Gospel and Spirit. This is the deepest reason for the falling off in church attendance and the increasing disregard of the Sab-

bath today. Let the mighty tides of the Lord's forgiving, uplifting, and redeeming power flow out through the church in her services and life to a needy and perishing humanity, and we will see a revival both in church-going and Sabbath-keeping. I recall hearing President Woodrow Wilson say many years ago when he was the President of Princeton University, "There are those who think that the church should provide entertainment in its program with a view to drawing people to the church and then, when they came to be entertained, give them in addition something spiritual. But it is my conviction that in the long run the church will draw more people to it by letting the word go out that the church is the place where *life is dispensed*."

**Fourth. In meeting her responsibility to maintain the Sabbath, the church should not overlook the organizations in the field in defense of this institution.**

United and organized effort is essential in meeting the attacks which are made on the Sabbath today, particularly in matters of legislation. The various churches acting independently cannot provide this. The organizations such as the Lord's Day Alliances, Sabbath Associations, The National Reform Association, and others do furnish it. These organizations are rendering a necessary and important service. They keep watch upon the enemy, upon the introduction of bills to liberalize the Sabbath into Legislatures, inform churches, and take the lead in meeting these attacks. They also provide literature on this subject, make addresses before congregations and church bodies, and thus help to keep alive and stimulate interest on the Sabbath question. They are rendering or at least endeavoring to render, sometimes under most difficult conditions, a very important service. They have been responsible for the defeat of much adverse legislation and have otherwise made a worthwhile contribution to the Sabbath cause. The church should recognize their value and give them her moral and financial support.



## CHAPTER XIII

### THE SABBATH AND DEMOCRACY

There is much concern today about the perpetuity of democracy. In the evolution of government it is the final form. The world has grown weary of kings and is fast turning toward democracy. A century and a half ago we set up on this western continent a democracy which has become one of the wonders of the modern world. Since we did this many democracies have sprung up throughout the world. Today the trend of the whole world is toward democracy.

Much depends on the success of democracy. Democracy is the rule of the people as against the rule of kings. But it is more by far than a form of government. It is the symbol of a new manner of life for the people. With democracy we associate liberty, freedom, and equality of opportunity for the people—a larger richer life for the whole people. The welfare of humanity is therefore wrapped up with its success.

Democracy is the most difficult of all forms of government to maintain. It has more problems and more dangers than any other form of government. Dr. S. Parkes Cadman says, "The road to ruin for an ignorant and selfish democracy is far shorter than for any other form of misgovernment." Democracy is facing tremendous problems today—notably those arising from corruption in the governments of large cities with its harvest of lawlessness and crime. Can democracy solve these problems? Many thoughtful people believe it has not yet passed the experimental stage. We fought the world war to make the world safe for democracy, but democracy is facing more dangers today than before the war. How can they be met? How can the success and perpetuity of democracy be secured?

Has the Sabbath anything to do with democracy? Has this institution, devoted to rest, to worship, to religious instruction and meditation, contributed anything to the rise and prog-



ress of democracy? And, if so, what is it doing today for its progress and perpetuity?

For one thing, we find democracy, real, stable democracy, only where the Sabbath is, and where it is best observed. Joseph Cook once said, "I am not a fanatic . . . but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England, and the United States—the countries which best observe the Sabbath—constitute the entire map of safe popular government."

Take for example our own democracy. It was founded by men who believed in and revered the Sabbath day. No people had more to do with its founding than the Pilgrim Fathers. One of the reasons that led them to leave their own country and come to America was the maintenance and observance of the Sabbath. King James had ordered that the Sabbath should be a day of sports and play. Our Pilgrim forefathers believed that a civilization built around that standard could not survive, and so they came to America, where they endured untold hardships for the sake of maintaining and observing the Sabbath. When this Sabbath-honoring, Sabbath-loving people came to set up an independent nation here, it was a democracy, not an aristocracy nor a monarchy, and they built the Sabbath into its foundation and superstructure—wrought it into the warp and woof of our social, industrial and political, as well as of our moral and religious life. We owe this Republic to a Sabbath-honoring and Sabbath-keeping people.

This is true not only of our democracy, but of democracies that have preceded it back to the first democracy in the world's history. Where did democracy begin? Not, as many suppose, with ancient Greece. Greece never had a democracy in the true sense of the term. In the palmiest days of her so-called democracy at least three-fourths of her people were slaves.

The first democracy in the history of the world was the Commonwealth of Israel. The form of government of this chosen nation, the form which under the guidance of God she first set up, and which she continued to have until the time of Saul, was a democracy. The people adopted their own constitution at Sinai when the ten commandments were presented to them, and they said, "All that the Lord hath commanded, this will we do and be obedient." The people chose their own public officials in keeping with the commandment, "Provide out of all the people able men, such as fear God, men of truth, hating unjust gain, and make them rulers over you." A people adopting their own constitution of government and choosing their own public officials, this is democracy. This was the form of government which Israel had for hundreds of years.

This was the first democracy of which we have knowledge, and it was set up by a people who knew and honored the Sabbath at a time when Egypt, Babylon, and all the other nations had either lost it or were trampling it under foot. When under the direction of the Almighty they set up their democracy, right at the heart of their constitution of government, as the keystone of the arch of the Ten Commandments they placed this Fourth Commandment, requiring the keeping holy to God of one day in seven.

### *Democracy and the Sabbath Associated*

Historically, it is true that democracy and the Sabbath are found together—that wherever you find democracy, real democracy, stable self-government, there you find the Sabbath and a people who hold to a high standard of Sabbath-keeping.

**This is not mere happening. There are reasons for it. What are they?**

In general, they are that the roots of democracy are in religion, especially in Christianity; that the things that underlie democracy, the ideals and principles out of which it springs, are found in the Bible as they are found nowhere else, and that the people who observe the Sabbath, worshipping God,

and studying the Bible on that day, and applying its teachings to the problems of life, are those who come to know and value these things out of which democracy springs, and by which it is sustained. "If anything ever profoundly surprised me," said Mazzini, speaking of democracy, "it is that so many persons have hitherto been blind to the eminently religious character of the movement."

**First. The Bible teaches that democracy as a form of government is God's first choice, his ideal form of government for man.**

Yonder in ancient Israel when the people first set up their government and under the special guidance of God, it was, as we have already seen, a democracy, the people adopting their constitution of government and choosing their rulers. True, it was a theocracy, the rule of God, as every government should be. The authority of God was over Israel as a political people. This fact they recognized. But how did God exercise this authority? Not by choosing Israel's rulers without reference to the will of the people. He exercised it *through the people*, who under his guidance chose their public officials, these public officials being responsible to the people as well as to God for their official actions.

The very fact that this form of government was adopted by this chosen nation under the special guidance of the Almighty, and that when, at a later period in its history, the people wanted to substitute for it a monarchy, God warned them against doing so, foretelling all the calamities that would befall the nation if they followed this course, is evidence that God's first choice of political rule for mankind, is democracy.

When our forefathers cast off their allegiance to the mother country and established an independent nation here, how came it to be a democracy? Doubtless there were many reasons. But we believe a careful study of history will show that the chief reason was that they went to the Bible to discover what kind of government God would most approve, and found it to be a democracy.

Oscar S. Straus is the author of a valuable book entitled, "The Origin of the Republican Form of Government," which contains a chapter that deals with the origin of our Republican form of government in the United States. In this chapter the author shows convincingly that the greatest factor in determining the kind of government our forefathers set up was the Bible. He shows that the preachers in those days, the colonial preachers and those in the days of the Revolution and the times immediately following, took the lead in discussing their problems of government, and thus became the chief molders of public opinion in those days. They discussed these problems from their pulpits, taking their text from the record of Israel's history and expounding the principles of Republican government. He shows that in those days the assemblies of the colonies were opened with a religious service, that outstanding preachers, such men as the Presidents of Harvard, Yale, and Princeton, were asked to preach before the assemblies on these occasions, and that they expounded the principles of government, applying them to their own political situation, and declaring God's ideal form of government to be a democracy. These sermons were printed by order of the assemblies and scattered broadcast among the colonies; and hence they were important factors in molding public opinion on questions of government.

One concrete example follows: On May 31, 1775, Samuel Langdon, D.D., President of Harvard College delivered a sermon before the "Honorable Congress of Massachusetts Bay" taking as his text the passage in Isaiah 1:26 "And I will restore thy judges as at the first," etc. He traced the history of government from its first recorded beginning, and defined its functions and prerogatives. A brief quotation follows:

"The Jewish government, according to the original constitution which was divinely established, if considered merely in a civil view, was a perfect republic. . . . The civil polity of Israel is doubtless an excellent model, allowing for some pe-

cularities; at least, some principal laws and orders of it may be copied in more modern establishments."

By special vote this sermon was ordered to be printed and sent to each minister in the colony and to each member of the Congress. What effect it had upon the minds of the people in general, as well as upon the founders of our republic, each of whom doubtless read it, is scarcely a matter of conjecture when we consider that Dr. Langdon was not only a ripe scholar but one of the foremost ministers and pulpit orators of that day.

In a recent book, "Bowling the Preacher Out of Politics," there is a chapter on "The Debt of Democracy to Colonial Preaching." In this chapter the author shows that the Bible was the political text-book of young America, and that the very special political service rendered by the New England clergy was their election sermons. Before voting, the entire electorate would go to church to hear a sermon of an hour's length on Biblical political philosophy; then, led by the minister and the magistrate, they would march in solemn procession to the voting place where under the fresh glow of a sermon on the high functions of government, they religiously cast their ballots. These election sermons were often printed and given wide circulation. It has even been suggested by a high authority that they were used as text-books on politics. Thus it is seen that the Bible was the chief factor in determining the form of government of our own nation.

**Second. Democracy owes more than its form of government to the Bible.**

The principles and ideals that underlie it, the freedom, liberty, and equality that are associated with it are also from the Bible.

The essential dignity and worth of man as man; the infinite value of a human life regardless of its antecedents or surroundings, these are the essential truths out of which democracy springs, and nowhere do we find these truths so asserted as in the Bible, especially in the New Testament, and above all



in the life and teachings of Jesus Christ. Jesus gave his life on Calvary to redeem man, the common man, the poorest and the humblest, as well as the richest and most exalted man. Therefore, the essential dignity and worth of every man in his sight. If every man has this essential dignity and worth, then every man has rights, and the rights of every man are essentially the same. Democracy was cradled in the manger of Bethlehem. Jesus Christ is the greatest democrat of all the ages. Out of these great truths spring the principles of democracy as they are enunciated in the Declaration of Independence. "All men are created equal—are endowed by their Creator with certain inalienable rights among which are life, liberty, and the pursuit of happiness. To secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." President Coolidge said, "It is because religion gave the people a new importance and a new glory that they demanded a new freedom and a new government."

And it is among a people who respect the Sabbath day and use it for worship and religious instruction, hearing the Gospel preached and studying the Bible on this day, that these ideals are disseminated and become the common possession of the people. Hence it is, that a people who keep the Sabbath as did our Puritan forefathers, attending church and studying their Bibles on this day, not only may be, they will be a free people. There is no example of such a people who have not been free.

**Third. Not only does the Sabbath religiously observed give rise to democracy but it is necessary to sustain democracy.**

There is no such thing as the continued success, the stability and permanence of democracy, apart from the keeping of the Sabbath.

We have said that democracy is the most difficult of all forms of government to maintain. For this there are two reasons. First, under democracy the largest measure of liberty and freedom is given to the individual. This carries with it

the responsibility of the right use of this liberty and freedom. For there is danger that it will be used to gratify selfish ends rather than to promote the general good. Second, in a democracy the people must not only be fitted to be governed, that is to be obedient to the laws that are over them, but they must also be fitted to govern. They themselves become the rulers. They set up their own government, choose their own officials, and determine what their laws shall be. This, then, gives us our problem—to form a people with the capacity for popular government, a people who are free, but whose freedom will not degenerate into license, a people who are strong, but whose strength will never be used to oppress. To do this is a great task, the highest achievement of man. Such a work has never yet been fully accomplished, and whether it can be, especially with a people so numerous and diverse as ours, is still a question.

How is this to be done? The theory is simple enough. "Make the tree good and its fruit will be good." Popular government must be the outgrowth of the life of the people, as the fruit is of the life of the tree. Two things are essential for the whole people—intelligence and virtue. Make all the individuals of a community intelligent and virtuous, and we will have a self-governing people, free institutions, and a stable democracy.

And the Sabbath comes within the circle of agencies and conditions without which we can never have these materials of democracy and therefore never have democracy itself.

The Sabbath religiously observed will secure the permanence of democracy through its effects upon the intellectual and spiritual life of a community.

Attention has already been called to the fact that where the Sabbath is religiously observed it is the one school-day of the week for the whole people, middle-aged and old as well as young, and that in the school conducted on this day the Bible is the only text-book. The intellectual life of a community whose people come into contact Sabbath after Sabbath with

the Bible cannot but be greatly elevated. It has been well said that the man who knows the Bible has a liberal education.

Much of the knowledge acquired today is not suited to fit men for popular government. There is knowledge of a literary or scientific nature which has often been made the instrument of tyranny and vice, but the knowledge drawn from the Bible, the knowledge regarding rights and duties, the knowledge that directs and stimulates the moral nature, is especially adapted to fit the people for self-government. It is also true that the knowledge received from the Bible creates a thirst for knowledge of all kinds. All experience shows that wherever there is an educated ministry and the instructions of the Sabbath, there will be schools, colleges, and universities. The church has ever been the precursor and inspirer of education.

But something more than an intelligent people is necessary to secure the permanence of democracy. It has been said, "Monarchies can live by honor, republics only by virtue." The great value of the Sabbath religiously observed is that it develops the moral life and quickens the conscience of the people. The Sabbath, religiously observed, is the greatest educator of the public conscience. It brings man into contact with God, with duty, with righteousness, with those truths that teach us our duty to our fellow man, to society, to government. It brings man face to face with those great laws of service, of self-sacrifice, and of love for one's fellow-men, which form the strongest bond of society, and underlie and give strength and stability to the civil power. It strikes down the selfishness which undermines the foundations of law and order and which tends to anarchy.

Joseph Cook once said, "Safe republicanism consists in the diffusion among the masses of intelligence, liberty, property and conscientiousness" and then added, "There is no means of securing the diffusion of conscientiousness among the people, without setting apart a day for rest and for the moral and religious education of the masses."

A whole people intelligent and virtuous, with intelligence developed by the truths taught on the Sabbath, and with consciences trained and quickened by contact with these same truths, this is the condition which assures the success and permanence of democracy, and without which it cannot long endure. With all possible emphasis let it be said that the Sabbath religiously observed is essential to the preservation of democracy.

In the light of all that the Sabbath contributes to democracy, this Sabbath question ceases to be a question that concerns only the church and those who wish to use it to prepare for life in another world. It becomes a vital question for all those who are interested in the welfare of the Republic, who believe in the democratic form of government, in liberty, in freedom, and in the welfare of the whole people. Every man who loves the Republic should love the Sabbath day. The man who wants to devote himself to strengthening the Republic should take his stand with those devoting themselves to the maintenance of the Sabbath. If any man wants to undermine the Republic, we know of no better way by which he can do so than by helping to destroy the Sabbath. On this broad basis we should be able to rally to the defense of this institution all those interested in the preservation of democracy.

Another thing will follow. If the Sabbath does so much for democracy, democracy should do much for the Sabbath. It should protect it by throwing around this institution the defense of the civil Sabbath law. This is what our forefathers did. The laws they enacted are attacked today as never before in our history. We shall make a great mistake if we allow them to be swept from our statute books. They should be maintained and strengthened to facilitate the teaching of those ideals and principles which underlie and sustain democracy. For its own sake, the state should give this protection to the Sabbath.

## CHAPTER XIV

### JESUS AND THE SABBATH

The attitude of Jesus toward the Sabbath is a matter of first importance to all who want to know what true Sabbath-keeping is. All true Christians accept Jesus as the final authority on all matters concerning which he spoke. He has spoken on this question of Sabbath-keeping. If we can interpret correctly his teachings we will know how the Lord's day should be observed.

Jesus has taught what true Sabbath-keeping is for all time to come, in two ways: first, by what he did on the Sabbath; second, by what he said about the Sabbath. The example of Jesus and his sayings about the Sabbath give us a picture of the ideal Sabbath, the standard of Sabbath-keeping for all time. The Gospels record enough of what he did on the Sabbath and said about it, if studied in their setting, to teach us true ideals of Sabbath-keeping for the present and all future time.

We present two considerations preliminary to the study of the Sabbath sayings and doings of Jesus:

**First. Neither by anything he did on the Sabbath nor by anything he said about it did Jesus abrogate the Old Testament Sabbath of the Decalogue.**

The new dispensation and the old were separated by the death and resurrection of Jesus. During his entire lifetime, up until his death, Jesus was living under the old dispensation. To this period belong all his Sabbath sayings and doings. All the laws of the Mosaic dispensation were in force until the death of Jesus. He carefully observed all of them—the Sabbath law included. Consequently, in all his Sabbath sayings and doings he was interpreting the Sabbath law of the old dispensation, not setting it aside. Of the Sabbath law, as of the other moral laws of the Old Testament, it is true that Jesus came not to destroy but to fulfill it.



**Second.** To interpret correctly the teachings of Jesus concerning the Sabbath they must be studied in the light of the perversion of the Sabbath by the Jews of Jesus' day.

It was in the matter of Sabbath-keeping that Jesus came into sharpest conflict with the Jewish leaders. In fact, it was on this matter more than any other, unless it was his deity, that the final break between Christ and the ecclesiastical rulers occurred. He showed an utter disregard of many of their rules and customs regarding the day. Their standards and customs of Sabbath-keeping must be understood if Jesus is to be interpreted correctly.

*Jewish Standards of Sabbath-Keeping in Christ's Day*

In later Judaism the Sabbath became the most distinctive and passionately revered of all the ordinances that separated the Jews from the Gentiles. As time went on, a superstitious dread of profaning the Sabbath appeared. At the same time the legalistic spirit developed to such an extent among the Jews that it strangled the spiritual side of their religion. Nowhere did this spirit show itself more than in their manner of Sabbath-keeping. The spiritual was subordinated to the formal, and regulations and prohibitions regarding its observance were multiplied until those that were important were buried beneath a mass of restrictions of the pettiest character. These were developed and systematized by the Jewish legalists to an extent that has made these rules a byword for extravagance and absurdity.

The Mishna devotes two entire treatises—Shabbath and Eruvin—and parts of others to provisions for the observance of prohibited actions namely, sowing, planting, reaping, gathering into sheaves, threshing, winnowing, cleansing, grinding, sifting, kneading, baking, shearing wool, washing it, beating it, dyeing it, spinning it, making a warp of it, making two thumb threads, tying, untying, sewing two stitches, tearing thread to sew two stitches, catching deer (game), killing, skinning, salting it, preparing its hide, scraping off its hair, cutting it up, writing two letters, erasing for the purpose of

writing two letters, building, pulling down, extinguishing fire, kindling fire, beating with a hammer, and carrying from one property to another.

The real micrology of the Jewish rabbis appears, however, not in this general classification but in the consideration of cases in detail under these general classes. A few examples follow. According to the Jewish leaders of Christ's day, among the things prohibited were the following:

Sowing            The rabbis ruled that grain might not be thrown out to the fowls on the Sabbath, for if a single grain were to germinate this would be a violation of the law against sowing.

Reaping and threshing       The Pharisees charged Christ's disciples with a double violation of the Sabbath law, because in passing through the grain fields they plucked a few heads of wheat, rubbed them between their hands, and ate the wheat. "He who reaps even as little as a dry fig on the Sabbath is guilty, as plucking is a species of reaping."

Hunting           The rabbis solemnly ruled that the catching of a flea was a species of hunting.

Tying or untying knots       But this was not sufficient. The different kinds of knots had to be specified. One rabbi ruled that any knot which could be tied or untied with one hand was not a violation of the Sabbath, and another rabbi solemnly laid down the principle that if the tying were only temporary, it was lawful, but if it were a permanent knot, its tying was in violation of the Sabbath law.

Burden bearing       Therefore, Jesus violated the Sabbath law when he told the man he had healed to take up his bed and walk. An animal might be led to water on the Sabbath, provided it carried no burden, but water might not be carried to the animal. San-

dals worn on the Sabbath could not have any nails, because the carrying of the nails would be the bearing of a burden.

Journey-  
ing more  
than 2000  
cubits

But one could take with him two meals before the Sabbath and deposit them at any point 2,000 cubits from his home. This would then become his domicile, and on the Sabbath he could advance to this point and go 2,000 cubits beyond without breaking the Sabbath.

Minister-  
ing to  
the sick  
and  
suffering

This was secular labor and had to be confined to secular time. No matter what the illness or the extent of the suffering, unless life was endangered no medicine could be taken or relief given until the setting of the Sabbath sun. If a Jew broke his leg on the Sabbath it could not be set until the Sabbath was over. If he had the toothache he could rinse his mouth with vinegar (provided he swallowed it, for this would be taking a food), but he could not spit it out, for this would be taking a medicine.

By a multitude of such petty and foolish regulations and prohibitions the Jews of Christ's day had perverted the true Sabbath of God, obscured the purpose and destroyed the true spirit of Sabbath-keeping, and shut out some of the most beneficent uses of the day. In the light of these Jewish customs and ideals of the Sabbath we should study the Sabbath doings and sayings of Jesus.

### *What Jesus Did On the Sabbath*

**First. Jesus kept the Sabbath inviolate. In every way he honored it.**

His high regard for it is an underlying fact of his ministry.

In his observance of the day he gave the supreme place to worship and religious instruction. He began his public ministry at Nazareth by entering into the synagogue "as his cus-

tom was" on the Sabbath, and standing up to read. From there he went to Capernaum where "he taught them on the Sabbath day." As he began so he continued and ended. He never departed from this custom. All his reported places of resort on the Sabbath were places of worship. These Sabbath acts of Jesus in giving worship and religious instruction the first place in his Sabbath-keeping are authoritative for us. His example is a living, walking, speaking law.

**Second. Jesus went to a dinner at the House of a Pharisee on the Sabbath.**

It is a day for social fellowship with kindred spirits, but if we follow in the footsteps of Jesus our conversation will be about the things of the spirit. On that occasion he gave them two of his matchless parables.

**Third. Jesus ministered to the sick and suffering on the Sabbath.**

At least seven of His thirty-three recorded miracles were performed on the Sabbath. He healed on the Sabbath the man with the unclean spirit in the synagogue at Capernaum, Mark 1:23-26; Simon's wife's mother, Mark 1:29-31; the man with the withered hand, Matthew 12:9-13; the man born blind, John 9:14; the impotent man at the pool of Bethesda, John 5:9; the woman with a spirit of infirmity, Luke 13:11-14; and the man with dropsy, Luke 14:1-4. All these Sabbath miracles were performed in direct violation of the Jewish interpretation of the Sabbath law. It was here that Jesus came into sharpest conflict with the Jewish leaders. It was these acts of healing that led to the final break between Jesus and these leaders.

Study these Sabbath miracles. Except the sickness of Simon's wife's mother they were all chronic ailments, and could have waited for secular time. They were not pressed upon Jesus. The Jewish people did not believe in Sabbath healings. They did not bring these patients to Jesus to be healed on the Sabbath. Nevertheless he healed them on the Sabbath day. These miracles were spontaneous with him.

What did Jesus mean by performing these miracles of Sabbath healing? What did he mean by disregarding these Jewish regulations and customs regarding the day?

The Jews had fastened upon the Sabbath many human additions and corruptions which destroyed the true spirit of Sabbath-keeping and shut out some of the most beneficent uses of the day. Sabbatism in Christ's day was all awry. It had become a caricature of the Sabbath of the Decalogue, burdened down with a multitude of petty restrictions and prohibitions. Jesus was restoring the true Sabbath that it might fulfill its original divine intention. He was rescuing the Sabbath from oppressive strictness. He was removing hindering regulations that the day might be used in ministering to the sick and suffering, to the bodily and spiritual needs of mankind. He was lifting Sabbath-keeping from the low plane of the formalities to the lofty level of the humanities. He was antagonizing not the divine original but the human counterfeit. He was striking down Pharisaism in the Jewish Sabbath, but not the Sabbath itself. He was bringing the Sabbath ship into dry dock and scraping off the Pharisaic barnacles, not sinking the ship. In a word, he was reviving and restoring the Sabbath of the Decalogue, interpreting, but not abrogating, the Fourth Commandment. According to his interpretation works of necessity were not only allowable but of the essence of the day. According to his interpretation no real Sabbatism will exclude miracles of healing, deeds of mercy, or acts of charity.

### *What Jesus Said About the Sabbath*

What Jesus said about the Sabbath is recorded in six of his conversations or discourses. These give us by direct statement his Sabbath views in four great utterances.

#### **First. "The Son of Man is Lord even of the Sabbath Day."**

In these words Jesus declared his supremacy over this institution. He is Lord of the Sabbath. He asserts his right to decide and to order what true Sabbath-keeping is, to say



what things should be done and what should not be done on this day, and to make any needed adjustments in the day.

**Second.** "The Sabbath was made for man, and not man for the Sabbath."

The Jews taught that the Sabbath was an end in itself, not a means to an end. Indeed they taught that the Sabbath was made first, man afterward, and that one of the ends for which he was made was to keep the Sabbath. Therefore the more rules and regulations the Rabbis laid down for Sabbath-keeping the better would man serve an end of his creation, provided he observed them. On this basis the Jews lost sight of the true purpose of the Sabbath and by their rules and regulations made the Jewish people slaves to its keeping. Jesus said they had the cart before the horse. Man was made first, the Sabbath afterwards, and the purpose of its creation was to serve man's needs. The Sabbath was made for man as the light is made for the eye; as marriage was made for man, to enlarge and enrich his life. This end is best served not by hedging its observance about by an infinite number of petty rules but by regulating its observance by a few basic principles, Jesus said.

"The Sabbath was made for man." Jesus finds its basis in the essential and fundamental needs of universal man. Therefore, the Sabbath was made for the Gentile as well as for the Jew, for the last man as well as the first man, for the new dispensation as well as for the old, made for man *as man*. Thus Jesus proclaims the Sabbath in all of its essential features to be a universal and perpetual institution.

**Third.** "My Father worketh hitherto and I work."

In this statement Jesus teaches that neither God nor himself spent the Sabbath in idleness. God ended his work of creation within six periods of time. In this, the seventh period, his Sabbath, he is not idle. He carries forward his work of upholding and governing all things he created, and of redeeming man. This work goes on in our sacred as in our secular time. The work of Jesus on the Sabbath was after this divine

pattern—work done for others, doing good to the souls and bodies of men. This example of the Father and of Jesus justifies works of necessity and of mercy, ministering to the physical necessities and spiritual needs of man on the Sabbath. It is not all work but “thy work” that is forbidden on “the Sabbath of the Lord thy God.” Work patterned after that of Jesus and the Father is to proceed on the Sabbath as on other days.

**Fourth.** “Wherefore it is lawful to do good on the Sabbath day.”

This justified well-doing in sacred time. “It is lawful,” not merely allowable as an exception, but right as of the very nature of the institution, “to do good on the Sabbath day.” Jesus here lifts Sabbath-keeping from the low level of mere formalities to the high plane of the humanities. He fits well-doing into the institution. He prescribes this as among its high duties and privileges.

**Fifth.** In another of his discourses there is an indirect allusion to the Sabbath law.

Jesus said, “I came not to destroy the law but to fulfill it.” This law summarized in the Ten Commandments he would not destroy. He is its fulfiller. No part of it would he abrogate or weaken. He would not abrogate or weaken the Fourth Commandment. Instead he gave to it a higher, a more spiritual interpretation. He obeyed it. He fulfilled it.

This was, this now is the attitude of Jesus toward the Sabbath as seen in his life and teachings—in what he did and in what he said. How any intelligent person who has studied this subject could ever hold or teach that Jesus meant either to set aside the Sabbath or to relax its claims is more than we can understand. He no more set aside or weakened the Sabbath law than he did the eternal laws of right, of truth, of holiness, or of love.

### *Jesus and Twentieth Century Sabbath-Keeping*

Supposing Jesus were here in the midst of our twentieth century American life, where would he stand on this much debated subject of Sabbath observance? He was classed as

a "Liberal" on this question by the religious leaders of His day. Would he be classed as a "Liberal" today? Or as a "Conservative?" In answering this question the wide difference in the standards of Sabbath observance then and now should be taken into account. In this matter the pendulum has swung from extreme conservatism to extreme liberalism. Who, for example, among the most Puritanical Sabbath observers of today objects to having his meals cooked on the Sabbath; to ministering to the sick and suffering; to wearing nailed shoes; to scattering grain to the fowls, or to carrying water to thirsty beasts on the Sabbath? These standards are poles apart. Taking this into account, Jesus would be classed as a "Conservative" today.

To the religious uses of the day—religious instruction and meditation, social worship and church attendance he would give the supreme place today as he did then. It was his custom then on the Sabbath to go to the house of God and worship, and it would be his custom now. In this he would find his greatest refreshment, his deepest rest.

How he would rebuke the multitude of non-church goers, especially church members, were he here today! Where are the church people of America on the Sabbath at the hours of worship? Many of them are racing madly over the highways in their automobiles, off somewhere for a week end, out in the fields or woods, at a ball game or the movies, anywhere except in the house of God worshiping and receiving strength for their souls. On this matter of the spiritual uses of the day Jesus would be a "Conservative" of the conservatives.

On the matter of unselfish service in ministering to the sick and suffering and the spiritually destitute both the example of Jesus and his teaching prove that he would give a large place to this use of the day. Where would he stand on the question of secular labor? He recognized in his day that physical labor performed in meeting the necessities of man's physical being as well as in meeting his spiritual needs was lawful on the Sabbath, and he would do so today. But it is meet-

ing *the necessities*, not the conveniences nor the pleasures of man nor his lust for financial gain, that Christ sanctioned.

In our interdependent and marvelously complex civilization more work is required on the Sabbath to meet man's needs than was required in Christ's day, or even here in America fifty years ago. He would take account of this, but there is a vast and increasing amount of secular labor on the Sabbath not to be classed as "works of necessity and mercy." Millions of men are engaged in Sunday toil in America today to gratify the selfish pleasures or greed of gain of their fellow men. Were Jesus here today he would cry out against this oppression of this vast army of Sunday toilers. He would demand that they be given their God-given right to rest and to be with their families on this day. He would insist that these millions whose souls are being ground to pieces under the wheels of our modern industry be redeemed from this slavery and given a chance to save their souls.

And where would He stand on the question of Sunday amusements and sports; on the crowding in upon his day of Sunday movies, Sunday baseball and all the other forms of Sunday amusements, which however legitimate they may be on other days, are secular in character and which as they crowd in upon the day crowd out worship, religious instruction and quiet meditation, turning his holy day into a holiday? Who, who knows Jesus at all, who, who knows the supreme place he gave to the spiritual as against the material; to the needs of the soul as against the pleasures of the body; to the high regard he always showed for the spiritual uses of the Sabbath doubts where he would stand on this question? He would set himself like a rock against the rush of amusement mongers and selfish pleasure seekers who would crash in the Sabbath gates and take over the day dedicated to rest and the things of the spirit to use it for their own selfish ends. He would take his stand against an open Sunday. He would call upon America to reclaim and hold fast to the Sabbath as a holy day.

## CHAPTER XV

### CHOICE SAYINGS REGARDING THE SABBATH

No institution has had more fine things said in appreciation of it than the Sabbath. It is hoped the following gems and testimonials to the value of the day will be serviceable. For the convenience of our readers, we have made an imperfect classification of them as follows:

The Sabbath and the Laboring Man  
The Sabbath and Industry  
The Sabbath and the Home  
The Sabbath and the State  
The Sabbath and Religion and Morality  
General

#### *The Sabbath and the Laboring Man*

He who ordained the Sabbath loves the poor.—*Lowell*.

Moses was the first labor reformer and the Sabbath was his chief labor reform.—*Henry George*.

Nothing equal to the Sabbath, before or since the legislation of Sinai, has been conceived and accomplished among men. The laboring class have the deepest interest in maintaining the Sabbath observance.—*P. J. Proudhon*.

The Sabbath is God's special present to the workingman and one of its chief objectives is to prolong his life and preserve efficient his working time.—*Blaikie*.

In such a capital as Paris, it has already come to pass that the workingman's Sunday is often as toilsome as any other day, and that since the law no longer guards the day from labor, the capitalist and the contractor no longer spare nor regard the laborer.—*Bishop Henry Potter, D.D.*

Operatives are perfectly right in thinking that if there were no weekly rest seven days' work would be given for six days' pay.—*John Stuart Mill*.



Seven-day workers are positively poor workers, lacking the vigor, stamina, and character so necessary to the maintenance of a sterling manhood and womanhood.—*Samuel Gompers.*

Take away the Sabbath and you destroy the most humane and the most democratic institution, which in every respect was made for man, but more particularly for the man of labor and toil, of poverty and sorrow.—*Dr. Schaff.*

### *The Sabbath and Industry*

The world has learned even in war that Sabbath observance is not only a Christian duty but an industrial necessity.

—*Josephus Daniels.*

Man! Man! This is the great creator of wealth. . . . . We are not impoverished but on the contrary enriched by this seventh day which we have for so many years devoted to rest. This day is not lost. While the machine is stopped, while the car rests on the road, while the treasury is silent, while the smoke ceases to rise from the chimney of the factory, the nation enriches itself none the less than during the working days of the week.

Man, the machine of machines, the one by the side of which all the inventions of the Wattses and Arkwrights are as nothing, is recuperating and regaining strength so well that on Monday he returns to his work with his mind clearer, with more courage for his work and with renewed vigor.

*Lord Macaulay in a speech in the British Parliament*

It is the freedom and educating power of the Sabbath which explains the average prosperity of America.

—*Goldwin Smith.*

### *The Sabbath and the Home*

The Lord's Day is the poor man's day of rest . . . . . the home day, strengthening and consecrating the bond of brotherhood, drawing closer the sweet home ties by giving the toiler a day with wife and children.—*Cardinal Gibbons.*

The Sunday has always been a trench thrown around the home life, the barrier which kept out worldliness and business. Sabbath desecration, therefore, is the pirate of the home and he who does not keep the day undermines the possibility of keeping his home. . . . . The strain and stress of modern life is so intense that it has made the old fashioned home well nigh impossible. The first place which a tense age is apt to sacrifice is the family life. A man's home is apt to become a hall bedroom with only an occasional meal added for good measure. Many people still fortunately carry the memory of the Sunday when the father would gather the family together at twilight on Sunday and sing together the hymns of hope and heaven. For many that has become one of life's choicest heritages. It was the observance of the Sabbath which made possible this home life and family tie, making life so sacred and holy.—*Joseph R. Sizoo, D.D.*

*The Sabbath and the State*

I go to church . . . . because I love England.—*Gladstone.*

Without Sunday there never can be a successful American Republic.—*Joseph Cook.*

France must have your Sabbath or she is ruined.

—*De Tocqueville.*

A Republic cannot endure without morality, nor morality without religion, nor religion without the Sabbath, nor the Sabbath without law.—*Wilbur F. Crafts.*

The institution of the Sabbath has contributed more to the peace and good order of nations than could be accomplished by standing armies and the best organized police force.

—*Cardinal Gibbons.*

Where there is no Christian Sabbath there can be no Christian morality and without this, free institutions cannot long be sustained.—*Justice McLean, of U. S. Supreme Court.*

The ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for all civil and religious liberty.

—*William H. Seward.*

No one who knows England will doubt that the existence of an enforced holiday, devoted primarily to religious worship, has contributed enormously to strengthen the moral life of the nation, to give depth, seriousness, and sobriety to the national character, and to save from being wholly sunk in selfish and material ends.—*W. E. H. Lecky.*

The Church of God, the Book of God, and the Day of God are a sacred trinity on earth, the chief pillars of Christian and national prosperity. Without them Europe and America would soon relapse into heathenism and barbarism.

—*Philip Schaff.*

Safe republicanism consists in the diffusion of intelligence, liberty, property, and conscientiousness among the masses. . . . . There is no means of securing the diffusion of conscientiousness among the people without setting apart a day for rest, and for the moral and religious education of the masses.—*Joseph Cook.*

Keeping one day in seven holy, as a means of relaxation and refreshment, as well as for public worship, is of admirable service to the state, considered merely as a civil institution. . . . . It enables the industrious workingman to pursue his occupation in the ensuing week with health and cheerfulness. It imprints upon the minds of the people that sense of their duty to God so necessary to make them good citizens, but which yet would be worn out and defaced by an unremitted continuance of labor without any stated times of recalling them to the worship of their Maker.—*Blackstone.*

This Sunday question is not merely a religious one; it is a question of intelligence and liberty, of the permanence of free institutions, and of the stability of government.

—*Lloyd George.*

*The Sabbath and Religion and Morals*

The Sabbath is the lungs by which the Christian religion breathes.—*J. O. Peck, D.D.*

Where the Sabbath is observed religion flourishes; where it is not, religion dies out, or sinks into the degradation of meaningless form.—*Thomas Carlyle.*

I really do not see that practical atheism can be more thoroughly expressed than by the habitual, public, and universal violation of the Lord's Day. No more religion, practically no more God.—*Father De Ravignan, S. J.*

There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day.—*Voltaire.*

The religious observance of Sunday is the main prop of the religious character of the country.—*Gladstone.*

Take away the Sabbath and you destroy a mighty conservative force and dry up a fountain from which the family, the church and the state receive constant nourishment and support. Take away the Sabbath and you shake the moral foundations of our national life and prosperity. Our churches will be forsaken, our Sunday schools emptied, our domestic devotions will languish, the fountains of private and public virtue will dry up, a flood of profanity, licentiousness and vice will inundate the land; labor will lose its reward, liberty be deprived of its pillar, self-government will prove a failure and our republican institutions will end in anarchy and confusion.

—*Dr. Schaff.*

*General*

Of all Divine institutions, the most Divine is that which secures a day of rest for men. I hold it to be the most valuable blessing ever conceded to man. It is the cornerstone of civilization.—*Lord Beaconsfield.*

The Sabbath is the core of civilization dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society.—*Ralph Waldo Emerson.*

I think it can be shown that an abiding civilization has always gone with the Christian Sabbath, and I believe it always will go with it.—*Henry Ward Beecher.*

We are to account the sanctification of one day in seven a duty which God's immutable law doth exact forever.—*Hooker.*

Thou art my single day, God lends to heaven  
What were all earth else, with a feel of heaven.

—*Browning.*

I feel as if God in giving the Sabbath had given fifty-two springs in the year.—*Coleridge.*

There is a little plant called reverence that grows in a corner of my soul's garden which I like to have watered once a week.—*Oliver Wendell Holmes.*

Sundays the pillars are  
On which heaven's palace arched lies;  
The other days fill up the space,  
And hollow room with vanities!  
They are fruitful beds and borders in God's rich garden:  
That is bare which parts their ranks and orders.

—*George Herbert.*

As we keep or break the Sabbath we nobly save or meanly lose the last hope by which man rises.—*Abraham Lincoln.*

A holiday Sabbath is the ally of despotism, a Christian Sabbath is the Holy Day of freedom.—*Hallam.*

The Lord's Day embodies, more than any other visible institution, the humanities of Christianity.

—"The Sabbath for Man."

I think the world today would go mad, just frenzied with strain and pressure, but for the blessed institution of Sunday.

—*Brooks Hexford.*



The pace of life is so intense and the race so keen, that out of sheer defense man must keep the Sabbath day or pay the terrible price of a body broken and a mind that has sagged. . . . . The man who will not respect the Sabbath Day mortgages his future and burns up energies today, which God means him to reserve for the days that are to come.

—*Joseph R. Sizoo, D.D.*

The longer I live the more highly do I esteem the Christian Sabbath, and the more grateful do I feel toward those who impress its importance on the community.—*Daniel Webster.*

There can be no social life without gentlemen. There can be no gentlemen without spirituality. There can be no spirituality without a Sabbath decently observed.

—*Judge Alton B. Parker.*

If Saturday is to become increasingly a holiday, surely we ought to make Sunday increasingly a holy day.

—*Roger W. Babson.*



## INDEX

- Alabama, Sabbath law of ..... 50
- America's Need of Sabbath  
     of rest ..... 135, 136  
     of religion ..... 136, 140
- Amusements and the Sabbath ... 71-90
- Arizona, Sabbath law of ..... 44
- Arkansas, Sabbath law of ..... 40
- Augustine ..... 105
- Babson, Roger W. .... 24, 185
- Barbering, Prohibition of on Sabbath ..... 42, 44, 46
- Barnabas ..... 105
- Baseball on Sabbath  
     local option ..... 85  
     permitted ..... 82  
     prohibited ..... 81
- Basis of Sabbath Laws ..... 47, 58
- Beaconsfield, Lord ..... 183
- Beecher, Henry Ward ..... 184
- Biblical Basis of Sabbath ..... 1
- Bible, America's political textbook . 21
- Blackstone ..... 182
- Blakie ..... 179
- Blue Laws ..... 28, 30
- Bradford, Justice ..... 65
- Brewer, Justice ..... 18, 20, 68
- Browning, Robert ..... 184
- Burke, Justice ..... 67, 68
- Burns, Robert ..... 156
- Cadman, S. Parks ..... 159
- California, no Sabbath law ..... 44
- Carlyle, Thomas ..... 183
- Causes of decline in Sabbath observance ..... 143
- Change of day of observing the Sabbath ..... 103, 105
- Charles II ..... 27, 28
- Choice sayings about the Sabbath ..... 179-185
- Christianity and the common law .. 69
- Church, a character-building institution ..... 87
- Church, The, and the Sabbath . 143-157
- Church and State ..... 67, 103
- Church edifices, value of in U.S. .. 88
- Church, expenditures in U.S. .... 88
- Church and Sunday amusements 125-130
- Coleridge ..... 184
- Colonies, Sabbath laws of ..... 27
- Colorado, Sabbath law of ..... 43  
     opinion of court of ..... 61
- Commercialized amusements and the Sabbath ..... 71-90
- Common law and the Sabbath ..... 27
- Commonwealth of Israel .... 161, 162
- Connecticut, Sabbath law of ..... 40
- Conscience, rights of ..... 51
- Constantine, King ..... 105
- Continental Sunday ..... 16
- Contribution of Sabbath to  
     Democracy ..... 161-168
- Cook, Joseph ..... 160, 167, 182
- Coolidge Calvin ..... 165
- Courts, Our, and the Sabbath .. 59-70
- Crafts, Wilbur F. .... 181
- Curtiss, Philip ..... 131, 136
- Daniels, Josephus ..... 180
- Declaration of Independence .... 165
- Defending our Sabbath laws .. 107-114
- Delaware, Sabbath law of ..... 36
- Democracy and the Sabbath . 159-168
- Democracy, The first ..... 161  
     problems of ..... 159  
     roots in religion ..... 161  
     what is it? ..... 159
- District of Columbia, no Sabbath law ..... 45
- Dykes, The, of Holland ..... 112
- Educational value of Sabbath laws 115
- Enforcement of Sabbath laws . 115-121
- England, Sabbath laws of .... 17, 27
- Eusebius ..... 105
- Excursions on the Lord's Day .... 123
- First day of the week ..... 31, 32
- Fischer, Justice ..... 20

- Florida, Sabbath law of ..... 36  
     opinion of court of ..... 65
- Fourth Commandment and the Sabbath ..... 4-7
- Foreign-born population and the Sabbath ..... 115  
     table showing relation of, to Sabbath laws .. 116, 117
- Freeman, Justice ..... 66
- Gabbert, Justice ..... 61
- Gamble, Samuel Walter .... 100, 101
- George, Henry ..... 179
- George, Lloyd ..... 182
- Georgia, Sabbath law of ..... 37  
     opinion of courts of .. 55, 64
- Gladstone, William E. .... 181, 183
- Gibbons, Cardinal ..... 180, 181
- Gompers, Samuel ..... 180
- Hallam ..... 184
- Herbert, George ..... 184
- Hessey, Doctor ..... 153
- Hexford, Brooks ..... 184
- Holmes, Oliver Wendell ..... 184
- Home, The Sabbath and the .... 155
- Hooker ..... 184
- Hoover, Herbert ..... 20
- Idaho, Sabbath law of ..... 43
- Industry, The Sabbath and ..... 180
- Institution, The Sabbath as an ... 1-13
- Iowa, Sabbath laws of ..... 37  
     opinion of Court of .... 56, 69
- Jackson, Andrew ..... 29
- Jackson, Justice ..... 64
- James, King ..... 17
- Jefferson, Thomas ..... 20
- Jesus and Democracy ..... 165
- Jesus, Sabbath doing of ..... 172-174
- Jesus, Sabbath sayings of .... 174-176
- Jesus and Sunday Amusements 178-179
- Jesus and the Sabbath ..... 169-178
- Jews, The, and the Sabbath ..... 71
- Jewish church membership in U.S. .... 127-129
- Jewish standards of Sabbath keeping ..... 170-172
- Kansas, Sabbath law of ..... 39
- Kentucky, Sabbath law of ..... 37  
     opinions of court of ... 61, 63
- Laboring man, The, and the Sabbath .... 48, 87, 109, 111, 179, 180
- Langdon, Samuel ..... 163
- Lankford, William C. .... 45, 98
- Laws, Our civil Sabbath ..... 27-46
- Lecky, W. E. H. .... 182
- Liberty and the Sabbath ..... 21
- Lincoln, Abraham ..... 57, 184
- Literature on the Sabbath ..... 150
- Longacre, C. S. .... 97, 100
- Lord's Day, the ..... 7-10, 102  
     (See Sabbath)
- Louisiana, Sabbath law of ..... 43  
     opinion of court of ..... 62
- Macaulay, Lord ..... 180
- Maine, Sabbath law of ..... 37
- MAPS:  
     General Character of Sabbath laws in U.S. .... 33
- Sabbath Laws in relation to Sunday Movies ..... 79
- Sabbath Laws in relation to Sunday Baseball ..... 83
- Percentage of Population Enrolled in Sabbath Schools, by States ..... 137
- Marshall, Justice ..... 64
- Massachusetts, Sabbath law of .... 44
- Maryland, Sabbath law of ..... 40  
     Toleration Act of ..... 27
- Mazzini ..... 162
- McLean, Justice ..... 181
- Meditation and the Sabbath ..... 132
- Michigan, Sabbath law of ..... 37  
     opinion of court of ..... 60
- Mill, John Stuart ..... 179
- Minnesota, Sabbath law of ..... 40  
     opinions of court of ... 48, 49
- Mississippi, Sabbath law of ..... 36
- Missouri, Sabbath law of ..... 37  
     opinions of court of .. 52, 56
- Montana, No Sabbath law ..... 44
- Moral law not repealed ..... 7, 8, 176
- Motion picture industry ..... 71, 108
- Motion picture magazines ..... 73
- Nebraska, Sabbath law of ..... 40

- New Hampshire, Sabbath law of .. 40  
 New Jersey, Sabbath law of ..... 40  
 New Mexico, Sabbath law of ..... 43  
 New York, Sabbath law of .... 41, 42  
     opinions of court of .... 56, 62  
 Newspapers ..... 124  
 North Carolina, Sabbath law of ... 36  
 North Dakota, Sabbath law of .... 37  
  
 Official designation of Sabbath laws 30  
 Ohio, Sabbath law of ..... 40  
     opinion of court of ..... 64  
 Oklahoma, Sabbath law of ..... 40  
 Oregon, No Sabbath law ..... 44  
 Orr, Prof. James ..... 153  
  
 Parker, Judge Alton B. .... 185  
 Peck, J. O. .... 183  
 Pennsylvania, Sabbath law of ..... 38  
     amended in 1933 ..... 39  
     opinions of court of  
         52, 55, 62, 63, 65, 68  
 Personal liberty and Sabbath  
     laws ..... 113, 114  
 Peters, Samuel ..... 29, 30  
 Pilgrim Fathers ..... 15  
 Pinchot, Gifford ..... 38  
 Plymouth Rock ..... 15  
 Potter, Bishop Henry ..... 179  
 Preachers in colonial days ..... 163  
 Protestant church membership by  
     states ..... 127-129  
 Protestant church and Sunday  
     amusements ..... 130  
 Proudhon, P. J. .... 179  
 Public conscience, Sabbath edu-  
     cator of ..... 167  
 Public health, Sabbath law promotes 64  
 Public morals, Sabbath law pro-  
     motes ..... 53, 65  
 Public peace, Sabbath law pro-  
     motes ..... 55, 65  
 Public officials and the Sabbath law 118  
 Puritans ..... 16  
  
 Railroad traffic and the Sabbath .. 123  
 Religion's foundation of Democ-  
     racy ..... 161-167  
 Religious Liberty Association ..... 99  
 Religious Liberty and the Sabbath 49-52  
  
 Religion and Morals and the Sab-  
     bath ..... 183  
 Rhode Island, Sabbath law of ..... 40  
 Right of public worship guaranteed 50  
 Right to religious observance of  
     Sabbath ..... 49  
 Roman Catholic Church membership  
     by states ..... 127-129  
 Roosevelt, Franklin D. .... 111  
 Roosevelt, Theodore ..... 22  
 Roviguan, Father ..... 183  
  
 Sabbath, The, and Democracy . 159-168  
     and Education ..... 22, 166  
     a holy day or holiday 123, 133  
     institution of ..... 1-13  
     twentieth century  
         America needs ..... 135-141  
 Sabbath observance as dealt with in  
     Sabbath School lessons .. 147-150  
 Sabbath school enrollment, percent-  
     age of population in each state 137  
 Schaff, Philip ..... 180, 182, 183  
 Scott, Sir Walter ..... 130  
 Seventh Day Adventists, opposition  
     of ..... 91-105  
     History of ..... 91, 92  
     how meet opposition of 101, 105  
     mission of ..... 97  
     statistics of in U.S. .... 93  
 Seward, William H. .... 182  
 Sizoo, Joseph R. .... 181, 185  
 Smith, Goldwin ..... 180  
 South Carolina, Sabbath law of ... 36  
 South Dakota, Sabbath law of .... 36  
 Squaulding, Justice ..... 63  
 State, The, God's institution .. 55, 102  
     and the Sabbath .. 47, 168, 181  
     not secular ..... 102  
 Stoneman, Governor ..... 101  
 Straus, Oscar S. .... 22, 163  
 Strong, Justice William ..... 20  
 Sunday amusements  
     how oppose ..... 86, 89  
     involve Sunday labor .... 110  
 Sunday laws—see Sabbath laws  
 Sunday newspapers ..... 124



## TABLES:

Official Names of our Laws	Van Dyke, Henry .....	140
Re the Sabbath .....	Vermont, Sabbath law of .....	36
31	Virginia, a Christian state .....	67
Statistics of Seventh Day	Sabbath law of .....	36
Adventist Church in U.S. ....	opinion of court of ....	66, 68
93	statute of religious freedom	67
Relation of Foreign Born	Voltaire .....	18, 183
to Sabbath Laws .....		
116	Washington, Sabbath law of .....	43
Church Membership in U.S., by	opinion of court of .....	60
States; Protestant, Catholic.	Wealth of United States ....	136, 139
Jewish Membership, by States,	Webster, Daniel .....	185
etc. ....	West Virginia, Sabbath law of ....	37
127	Wilson, Woodrow .....	157
Tennessee, Sabbath law of .....	Wisconsin, no Sabbath law .....	45
37	Womer, M. Wayne .....	98
opinion of court of .....	Woodward, Justice .....	65
66	Workingman, The, and the Sab-	
Texas, Sabbath law of .....	bath .....	87, 109, 111, 179
40	Wyoming, Sabbath law of .....	43
Tocqueville, Alexis de .....		
123, 181		
United States a Christian nation		
19, 68		
United States Supreme Court		
upholds Sabbath laws ..		
60, 61		









Princeton Theological Seminary-Speer Library



1 1012 01003 3019